

CHRISTIANS IN CHINA'S COUNTRYSIDE

BEFORE 1949 Most Christians belonged to rural churches

1949 - 1958 Rural churches were the first to suffer -

- * destruction or confiscation of property
- * systematic opposition to Christian belief
- * departure of missionaries

BUT ALSO

- * large scale conversions
- * vigorous continuing testimony
- * Chinese missionaries served actively on China's borders
- * widespread distribution of Christian literature from Shanghai by mail order

1958 ESTABLISHMENT OF COMMUNES

- * much less individual freedom
- * no time for "church", prayer meetings, Bible classes
- * traditional church life became impossible
- * life for Christians was difficult, discipleship costly
- * Christians had to improvise ways to continue their personal and corporate Christian life in a hostile atmosphere

MANY CHRISTIANS WERE BANISHED TO THE COUNTRYSIDE BY THE COMMUNISTS AND WERE ABLE TO WITNESS TO THE GOSPEL - GOD SCATTERED THE CHURCH!

QUESTIONS FOR DISCUSSION

1. Do you think it would be easier to survive as a Christian in the cities or the countryside?
2. What would be the advantages in each location? What innovative ways might Christians in the countryside find to meet together and worship or encourage one another?

1966 THE CULTURAL REVOLUTION — DARKEST HOUR FOR CHRISTIANS

PURPOSE:

1. To preserve the purity of the Revolution
2. The creation of the "New Man"
3. Transformation of the educational system
4. Abolition of the Three Distinctives:
 - Town and country
 - Industry and agriculture
 - Intellectual and manual

This involved an attack on the FOUR OLDS:

1. Ideology
2. Customs
3. Habits
4. Culture

Religion was included and the Constitutional freedom of religion was temporarily suspended. Previously, it was stated in the Constitution as ". . . freedom to believe in religion, freedom not to believe in religion, and freedom to propagate atheism."

The Cultural Revolution was launched by Chairman Mao

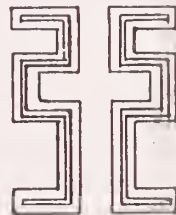
- to root out 'Rightist' tendencies
- to reform the Communist Party
- to give the younger generation first-hand experience of revolutionary activity

ITS EFFECTS UPON THE CHURCH

attacks by young Red Guards

Christian books destroyed

Christians meet secretly



Churches closed

Bibles destroyed

A time of intense suffering for Christians, many were imprisoned and some died. When extremist factions endangered the country, the army restored order.

QUESTION FOR DISCUSSION

How would you answer Professor Joseph Needham's statement "China is I think, further on the way to the true society of mankind, the kingdom of God, if you like, than our own. I think China is the only truly Christian country in the world in the present day in spite of its absolute rejection of all religion"?

What basic misunderstandings are apparent in these statements?

(a) of the true situation in China (b) of the true nature of the Kingdom of God

WHAT DOES THE CHURCH NEED TO SURVIVE IN A HOSTILE SOCIETY?

1. A vital fellowship with God and other members of the Body of Christ
2. A thorough understanding and memorization of the Scriptures to have an ability to give an answer to those who question them concerning their faith. (1 Peter 3:15)
3. Loyalty to fellow Christians and ability to strengthen each other in small groups
4. Willingness to be rejected, and if need be, to suffer for their faith while at the same time giving loving service to their fellowmen and to the country in which God has placed them.
5. A need to think through and understand Communist teaching and strategy and the Christian answer together with a determination not to compromise but to maintain a humble quiet witness to their risen Lord.
6. A strong confidence in the working out of God's purposes for His Church and for the world and in the victory of our Lord Jesus Christ. Only this hope will enable them to endure hardness as good soldiers of Christ.
7. The ability to show the love of Christ to non-Christian friends who may often become frustrated and dissatisfied.

HOW BELIEVERS MET THE PRESSURES

1. Christians gathered in small Christian cell groups emphasizing prayer and fellowship. They were faithful to their Lord and to each other.
2. Zealous student groups studied the Scriptures to find an answer to Communist questions and maintained a witness within the universities. They courageously spoke of their faith during indoctrination discussion groups. (One apologetic, written by a Chinese IVCF staff worker was published in 1950 - "Questions Concerning the Faith.")
3. Believers lived out their faith quietly in daily life being good citizens as far as they were able in good Christian conscience.
4. Many suffered for their faith willingly and sacrificially, accepting imprisonment rather than denying their Lord or betraying fellow Christians.
5. The example of uncompromising loyalty to Christ as seen in the lives of Christian leaders like Wang Ming-tao and Watchman Nee inspired others.



QUESTIONS FOR DISCUSSION

1. In what several ways would memorization of Scripture help Christians under persecution?
2. How does the small Christian group concept help believers to stand as opposed to the larger public church meetings?
3. How would it help believers to understand Communist teaching and strategy when faced with attacks on their faith?
4. What attitude should a body of believers have toward those formerly in their midst who betrayed them?
5. Is there danger of similar testing coming to the Church in other countries? If so, what is being done to prepare Christians for the trial of faith?
6. Is the Church in general too vulnerable because of lack of spiritual unity and fellowship? Without pressure of persecution how can we develop a deeper fellowship among believers?
7. What can the Church worldwide do for the Church in China?

Mission to Communism

I have been asked to speak on the subject of the Christian mission to Communism. I intend to speak on the practical rather than the theoretical aspects of this subject. But one theoretical, theological question must be ~~fairly~~ squarely faced. That is, is a Christian mission to Communism justified?

This is not of much concern to conservative theological circles, where the answer is taken for granted. But in our day, in some liberal theological circles, it is often asserted that Xns have more to learn from the Communists than to teach them. There is even a reaction against any kind of converting mission whatsoever. I have heard liberal Xns say - our mission is ^{not} to make Buddhists Xn, but to make them better Buddhists; not to make Communists Xn - but to make them better Communists.

Let me say very clearly then, at the beginning, that this is theological nonsense. Xns do have a mission to the Communist world, and it is an evangelizing, converting mission, because Communists need converting from a false religion, Communism, to a true one, Jesus Christ.

In Christ - the new religion is Marxism:

Communism & Christianity

The major ~~theological~~ criticisms of Communism ~~are~~ are all very ~~rather~~ familiar by now to most students at the graduate school level.

They were very succinctly put forth by the World Council of Churches at its first Assembly in Amsterdam, 1948. Incidentally, today when the WCC is sometimes criticized for its softness toward Communism it is well to remember that it has expressly stated that it condemns the following Marxian propositions:

- ① The Communist promise of what amounts to a complete redemption of man in history.
- ② The belief that a particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe are characteristic of all human existence.
- ③ The materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to Him.
- ④ the ruthless methods of Communists in dealing with their opponents,
- ⑤ the demands of the party for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of Communist dictatorship in controlling every aspect of life.

(W.A. Vanier & Hoft, The Swanton Report, The 2nd Assembly of the WCC, 1955, p. 120)

To put this in outline form, we might say.

- ① To the Communist, salvation is in this world only.
To the Km, it is for eternity.
- ② To the Communist, the revolutionary class cannot sin.
To the Christian, all have sinned.
- ③ To the Communist, reality is materialistic; and history is deterministic.
To the Km, the spiritual is as real as the material, and God, as the
Lord of history, gives man freedom.
- ④ To the Communist, the enemy is to be destroyed.
To the Christian, the enemy is to be opposed but loved.
- ⑤ To the Communist, the party has absolute authority.
To the Km only God has absolute authority.

R. N. Coover Hunt. The Theory and Practice of Communism
Pierrii Sorokin. Social Philosophies in an Age of Crisis
Bertram D. Wolfe. Three Who Made a Revolution (Leon Trotsky, Stalin).
Koestler, et al. The God that Failed. (Koestler, Simone Wright, Gide, Fichte, Spender).

"I hope your affections shall exceed the creature and
of the ground and therefore, ye shall in no wise enter
into the kingdom of God." (Matt 23)

I don't imagine the disciples liked being told

that ~~very much~~. I imagine they were ^{staggered} ~~troubled~~ ^{of them} ~~happily~~ ^{with all the}
discipline in his negative exhortations. "Turn out ye
scoundrels and pharisees, hypocrites... What goods do ye speak
of ye have been ye except the damnation of hell?" (Matt 23: 27, 33)

Mk 12: 35

you had to see the table that was about the ^{communion} ~~table~~
Perhaps you would like to hear me talk about ^{the} ~~them~~ ^{net}
even ~~some~~. I would like to talk in to be said about
it. Not a critic: they are wicked and without ~~any~~
LX. and this is neither truth nor home among them.

But Jesus also said to his disciples "I hope
He didn't have to tell his disciples and even ~~the~~ ^{the} ~~net~~
the crowd to hold up

the net...
upon his disciples to challenge of the ~~net~~ ^{the} ~~net~~
to ~~the~~

Will you please be ~~help~~ ^{to} ~~hold up~~ ^{the} ~~net~~
to ~~the~~ ^{the} ~~net~~ ^{the} ~~net~~

Does that leave you discouraged? I often felt discouraged
when I compared myself with the Communists and their. And
black was my discouragement when I watched Eric fall to
them - and not the Christ. And then I remembered.

That's the challenge.

But here's the promise of the victory. That is, surely,
for how else can we know we are the right - save as we are clothed with the righteousness
of the Christ. "In this is the greater triumph." "He became
obedient unto death, even the death of the cross."

In this is the greater sacrifice. There is only
one cross that saves.

In this is the greater witness. And I if
I be lifted up will draw all men unto me.

And we need not ourselves, and not
the Communists - but Xth. Jesus the Lord.

In the world ye shall have tribulation, but be of good
cheer - I have overcome the world.

THE CHALLENGE OF COMMUNISM TO OUR PERSONAL FAITH AND EXPERIENCE

I have been asked to speak on ~~an aspect~~ of the challenge of communism, ^{to our personal faith and experience, but I warn you that} but it is a dangerous thing for a Christian to take his challenge from the communists. What we do should be determined not from without, but from within the Christian faith. So let me begin with the Word of God, instead of with the communists.

LUKE 9: 57-62

That is a specific Christian challenge: a challenge to sacrifice, to discipline, and to witness. There is no sugar-coating, no sentimental appeal about it, such as sweeps some people to the mission field. It is hard and harsh, but it comes straight from Jesus Christ, and it is therefore all the challenge we need to sacrifice, to discipline and to witness.

But there is a communist challenge, too, and insofar as it is valid the communist challenge lies in this unpleasant fact: compare the average communist and the average Christian today and those verses seem to fit the communist better than the Christian. In sacrifice, discipline and witness Christians have lost the initiative to the communists.

Look again at the first challenge. "A certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (Lk. 9: 57-58). Don't expect a comfortable home to live in if you follow me, said Jesus. But who has the better houses today, Christians or communists? It is no sin, of course, to have a comfortable home, but I wonder sometimes how much the cause of Jesus Christ suffered simply from the fact that when the communists swept over us there in China, I, who am a follower of Jesus Christ, was living in comparative luxury--heated, stone house, rugs, radio, refrigerator--^{whereas} while the communists could say to the people, "We have given up everything for you, even our homes. Foxes have holes and birds of the air have nests, but we have not where to lay our heads." The communists are out-sacrificing us.

When Whittaker Chambers was asked by one of the jurors at the Hiss trial, "What does it mean to be a communist?", he answered with three illustrations. What does it mean to be a communist?, he said, it means to be like Djerjinsky, like Levine, like Sazonov. The first, Djerjinsky, was a young man in a Tsarist prison in Warsaw who insisted on being given the dirty job of cleaning the latrines. Why? Because, he said, it is the duty of the most developed member of any community to take upon himself the lowliest tasks. He was a communist, and the communist must be ready to clean the latrines.

As I read that my mind reluctantly snapped back to the gospel record of a time when Jesus was trying to teach his disciples what it meant to be a Christian. You remember what he did, there at the end; he took over for himself the lowliest and dirtiest task at hand, and he washed the disciples' feet. We don't hear much about foot-washing any more in the Christian church.

The second illustration was Eugene Levine, the leader of an unsuccessful Bolshevik uprising in 1919. Captured and court-martialed, he was told that he was under sentence of death. "We communists," he answered, "are always under sentence of death."

Again my mind snapped back to the Bible. When Paul was trying to make ~~it~~ clear to the Galatians what it really means to be a Christian, he wrote, "I am crucified with Christ." The sentence of death, the crucifixion, there becomes the mark of the Christian. But does it really describe most of the comfortable Christians we know? I wonder if it really describes me.

The third illustration was Sazonov, who as a prisoner in a Siberian camp, winced and writhed not so much at his own torment, but at the tortures he saw inflicted on those around him. At last, as the only protest he could possibly make against the floggings and brutalities, he drenched himself with kerosene, set himself on fire, and ran about until he was burned to death.

That, said Whittaker Chambers, is communism. He was wrong, as Rebecca West has pointed out; it is only one side of communism. But this much is true: false faith though communism be, it is a faith that inspires its followers to service and self-forgetfulness and sacrifice even unto death.

What about Christianity? Do you remember that cutting remark of Dean Inge: "Christianity is a creed for heroes; and we are harmless, good-natured little people who want everybody to have a good time." Have we stopped calling people to sacrifice because we're interested only in everybody having a good time? Have we stripped the Christian message of the scandal of the cross, not just theologically, but also experientially? How many of you were told when you joined the church, that being a Christian would bring suffering, as Jesus told his disciples:

"Behold I send you forth as sheep in the midst of wolves... they will deliver you up to councils...they will scourge you...and ye shall be hated for my name's sake." (Matt. 10)

That is what Jesus said being a Christian would mean. We have taken it and diluted it down until ~~making~~ the challenge to be a Christian involves about as much sacrifice as a challenge to join the country club. In fact, to the starving, ragged countries of the world most of us Christian missionaries, even, are about as effective examples of sacrifice as the country club set. We try to preach the cross, but the gospel we are really preaching, whether we like it or not, is this: Become a Christian and maybe you too can live as well as I. We have virtually abandoned sacrifice to the communists, to Djerjinsky, Levine, and Sazonov.

They told us when we first went out to China, a whole year before the communists came, ~~they~~ they were sure to win. "How do you know?" we ~~asked~~ asked. "Because the communists are willing to die, and their opponents are not." If we are not, we should be. Jesus said, "Verily, verily I say unto you, except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit... He that loveth his life shall lose it, but he that hateth his life in the world shall keep it unto life

eternal. If any man will serve me, let him follow me." (John 12)

Don't think you are serving him if you are not ready to follow him--even to a cross. That is the Christian challenge to sacrifice.

and it is not our cross but Christ's that saves. So

But sacrifice without discipline is neither a communist nor a Christian virtue. Neither Marx nor the Bible teaches suffering for suffering's sake. The second challenge is discipline.

Look again at the Biblical challenge. "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62)

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But who does the more sentimental looking back today, the Christian or the communist? I remember the scene at the dock when friends and families came to see us off for China, people practically dissolving in tears, and the sound of much weeping. I remember in contrast a day on a train to Shanghai, talking to a young communist soldier. He was 19 years old, he said. "How long have you been in the army," I asked. "5 years". That meant he had left home when he was 14. "What about your parents and your home," I asked. "The army is my home," he said. He had put his hand to the plough, and was not looking back.

There is something almost incredible about communist discipline. Our soft Western world has been completely unprepared for its hard impact. Just how unprepared we were the Koje island incidents have made dramatically clear. We had forgotten the terrifying power of discipline, a discipline that reached its iron hand into the disorganized, disillusioned despair of those prisoner of war camps and somehow transformed them into the tight, effective units that were soon completely outmaneuvering their undisciplined conquerors.

Communist discipline begins early. I talked one day to a missionary who had been captured years ago by Chu Teh, the Red Napoleon, back in the days when to all intents and purposes he was only another bandit chief. But as the missionary watched how Chu was training his men, he began to wonder just how ordinary this man was. New recruits had to run a mile a day. Gradually the distance was increased until, my friend declared, the veterans, those who had been with Chu Teh for two or three years, could run--not march, mind you, but run--for 50 miles without a break. I don't know whether that's possible; it may be an exaggeration, but it is certainly discipline.

Communist discipline, however, is much more than physical. It is intellectual; it is moral; it is organizational.

The organizational discipline is what you saw at work on Koje. It has made the communist party into the most powerful single force organization since the decline of the Roman Catholic Church. Protestants have had nothing to compare with this organizational discipline since we gave up excommunication and heresy-hunting.

You may not want to weep too much about that, but it seems to me that with ~~the loss of~~ excommunication and heresy-hunting went the last excuses for the existence of the denominations, namely, to preserve discipline without sacrificing the freedom of diversity. Untroubled about freedom, communism's focus is on discipline, a discipline so tight that they can not only tell a young comrade whom to marry, but then for the ~~honeymoon~~ send the groom north to Manchuria and the bride far south to Yunnan. It's not nice, but it's ~~disc~~ discipline.

A more pleasant side of communist discipline is ~~its~~ ^{aspect} moral and spiritual ~~discipline~~. One can see it ~~best~~ at its best in that from which their name derives: their communion, the fellowship of community. It takes discipline to live together in community. Try it and see. ~~It~~ It takes discipline to practice what you preach about race and class and individual barriers; and because we have largely lost that discipline, the world doesn't really pay much attention to our pious claims to Christian community.

But the most incredible of all is the communists' intellectual discipline. They have taken a "half-baked philosophy", as one Oxford professor calls their dialectical materialism, and by sheer intellectual discipline have forged it into a cutting force that has swept away the intellectuals of whole countries and half continents, until respected scientists and philosophers are ready to call black white, and white black. I remember listening to a university professor explain to us that British socialism wasn't ~~real~~ socialism at all ~~but~~ because it wasn't Russian socialism. It was like something out of Alice in Wonderland. There has been nothing like it since the days of the Greek sophists and the Jesuit ~~st~~ casuists. But don't make the mistake of thinking it is as harmless and unreal as Alice in Wonderland. The frightening thing about it is its reality. The other frightening thing about it is ~~that~~ ^{that} we have let communist discipline take a half-truth and hammer it into a coherent world-view, while we who have the full truth in Jesus Christ are too incoherent and undisciplined to think it through to a world-view. (We have ^{lost} ^{the} ^{truth} ^{and} ^{discipline} ^{we} ^{had} ^{abandoned} ^{theology} ^{to} ^{the} ^{communists}.) because theology takes discipline, intellectual discipline.

Wrap up all these disciplines--physical, organizational, moral and intellectual--incarnate them in a human being, a communist, and you have the perfect working tool for world conquest. Guns can't stop it. At the siege of Tsinan, the Nationalists had the guns, the communists had the discipline. They simply walked into the line of fire, and dropped where they were hit, while others came behind them, still walking forward, until at last, as they knew and planned, the guns overheated and were useless, the Nationalists fled, and the communists kept walking, up over the mounds of dead bodies, their comrades, past the smoking guns, and on in to take the town. When they have put their hands to the plough, they do not look back.

I don't find that kind of discipline in the Christian church. I do not find it in the church, because I am afraid I don't find it in

myself. But to be a disciple of Christ means to accept his discipline. And Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

③ The third challenge is witness. Sacrifice and discipline by themselves are neither communist nor Christian virtues. They are for a purpose, or they are wasted effort. The purpose of sacrifice and discipline is witness. "And he (Jesus) said to another, "Follow me. But he said, Lord suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." (Luke 10: 59-60)

In its most direct form Christian witness is evangelism, but oddly enough there are many Christians today who are afraid of evangelism. Some say it is too emotional. They are still thinking of evangelism in terms of a Peter Cartwright camp meeting on the great American frontier. They remember the tales of the chroniclers, how long-haired dandies would come to those meetings and be seized by the power of Cartwright's preaching, until in an emotional spasm their backs would bend almost to the breaking point, then, the tension suddenly released, they would snap upright, their long hair cracking audibly like whips, and the whole congregation would be seized by the mass emotions of the revival. It all seems strange and bizarre to us, and not a little frightening.

Others remember tales, which are always popular and sometimes unfortunately true, of revivalists who turned out to be rascals and money-grabbers. Still others think of evangelism as a critical and ~~unhealthy~~ divisive movement, mushrooming in a warm, dark growth outside the normal, clean atmosphere of the organized church. These are the major criticisms we hear of evangelism, and the alarming thing about them is not that they are mixtures of truth and error, and not that they blur the real meaning of evangelism by focussing attention on just one form of evangelism--the alarming thing is that they have virtually paralyzed great sections of the church of Jesus Christ. The critics have made Christians afraid of evangelism.

But if the chief task of the Church is to make Jesus known and obeyed, why what else is that but evangelism, and how dare Christians be afraid of it? Imagine the paralysis that would settle down over a great army marching to battle against the enemy, if a directive suddenly came ~~down~~ from headquarters, "March on to victory, but don't fight. We don't believe in fighting any more." If you don't believe in fighting, you have no business being an army. And if you don't believe in evangelism, you have no business being a church, for evangelism is the business of the church. "Preach the gospel," said our Lord, "and make disciples." Those were his marching orders. "Go then and preach the kingdom of God."

If we don't obey those orders, and don't believe in evangelism, we may not have a church much longer. There is a new faith and a new religion on the horizon that does believe in evangelism--if you can call propaganda for a false faith, evangelism. It not only believes in evangelism; it is not ashamed to practice it. The communists are out-evangelizing us.

I have heard of people who spend more time on friends than they do on work.
I have heard of people who work very hard, and then find that they do not
have any time.

I have heard of two who spent more money on friends than they could ever think of
getting the quantity of the best of life.

Not to comment — should have a diary.

Just one kind of life — in not counting the friends. A real life is found in
an attitude of relation to the world, power, & joy.

I watched the Red tide sweep across China, a land we Protestants had been trying to win for Christ for 150 years. The communists took it in 30 years. What makes them so successful? Their armies? That is no small part of the answer, of course, but as I watched the communists at work I became convinced that the real secret lies deeper. At the risk of over-simplification, I am inclined to think that the main reason the communists are so successful is simply this: that they believe in and practice evangelism with greater intensity for their false faith than Christians do for the true faith.

We saw this when they first came to power. After the soldiers had rolled over us, the evangelists, the communist underground workers, came out of hiding and put on the greatest evangelistic campaign that I have ever seen in my life, meetings that lasted from early in the morning to after midnight, plays, movies, concerts, operas, all presented by the drama corps, the corps of evangelists, that is attached to most communist army divisions. It was an avalanche of evangelism that swept students and villagers right off their feet.

One of my own students came to me and tried to convert me to communism. "Dr. Moffett," he said, "you stay with us fifty years, and you will see. We will have a paradise on earth right here in China." Evangelism, you see, is more than mass meetings, and the communists know it. It is also personal witness,--a student trying to convert his unconverted teacher, me.

Six months after the communist wave washed over us, a little freshman at the Christian college near Peking where we were teaching came in great distress to one of her Christian advisers. Her father and mother were earnest Christians in South China, which had not yet been taken by the communists, and she was worried about them and about herself. "I wonder," she said, "if my family knows how hard it is for me to keep my faith when my roommates make so much fun of me." She had three roommates. They were all members of the Communist Youth Corps, and that Corps had taken as one of its objectives the conversion of every young Christian on the campus to communism. Twenty-four hours a day these roommates worked on her, ridiculing, arguing, frightening, pleading. When they were tired others would step in to relieve them and keep up the terrifying pressure, urging her to throw away old superstitions and get in step with the New China. All the adviser could do was comfort her, counsel her, and pray with her. From time to time afterwards she saw the freshman but the girl didn't talk much to her. Then one day on the library wall which carried the slogans and announcements of the student body, this notice appeared, signed by the little freshman: "I wish to announce to my fellow-students that I am no longer a Christian. I have discovered my mistake, and how I have been deceived....." Communist evangelism had gained another convert, and two grief-stricken Christian parents in South China now knew how really hard it was for their little freshman to keep the faith.

That is the kind of evangelism that has made communism the greatest missionary religion since Mohammed. Terrible and intense, it is an example of how the demonic character of communism turns even its virtues into evil. But it worked. The girl became a communist, under their hammering zeal in personal witness. Why were

we Christians less zealous? Is there no Christian pressure that our ~~faith~~ gentler faith will allow us to bring to bear on an unconverted world? We can't hammer, but like Paul we must witness and keep witnessing by every means at our disposal that we might "by all means save some." (I Cor. 9:22) "*Go then and preach the kingdom of God.*"

If you can't do it; if you can't sacrifice, and discipline yourself, and witness; if you can't bring yourself to tell others what the Lord Jesus Christ means to you, and what He can mean to them--then don't complain when the communists take the world ~~xxx~~ away from you.

There's the challenge: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of God." I wonder if it leaves you as depressed and defeated as it leaves me--a missionary on the run, retreating, forced out of China by a hard, new, stronger force.

Is the challenge too great for us. I almost thought so. Then I remembered. Let the challenge come. Of course it is hard. But here is the power and the victory. Not in ourselves, but in Christ. For how else can our righteousness exceed that of the scribes and Pharisees save as we are clothed with the righteousness of Christ. And if for a time the communists seem to out-sacrifice us, ours is the shame, but they can never out-sacrifice Jesus Christ. There is only one cross that saves. And they may out-discipline us, but they can never out-discipline the Lord Jesus Christ, who though he was in the form of God and thought it not robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross. And they may out-witness us, but they can never out-witness Jesus Christ, who said, "And I if I be lifted up, will draw all men unto me."

God grant that we may bear our conquering share of His discipline, His sacrifice, and His witness.

DR. SAMUEL MOFFETT

Chapel Message, November 4, 1964

(Washington College)

Lk. 9.57-62

Let me say first that it is indeed a wonderful thing to be back. I have been wandering across this sacred soil for the last few hours picking up Goldwater buttons in the grass and marvelling at how all things change! But there ARE still some unchangable things. There is the Old Tower. There is Ed Coray. There is the face of Williston Hall, and there is another unchangeable, I'm afraid, and that is the view points of students in chapel about to listen to an old grad. But most things have changed, and about all of those changes I am not altogether happy. One change that has disturbed me this year of furlough is that I seem to detect all across the country a loosening and unwinding, as it were, of the sense of urgency about the Christian mission of the church of Jesus Christ. I know in my own denomination that this year we will send overseas 15 fewer missionaries than last year. I also know as we project our budget that we will probably next year send 15 fewer missionaries than this year. I have been looking at the record of missionaries on the board over in Blanchard Hall. I noticed that you are sending out fewer missionaries today than you were 15 - 25 years ago. I don't pretend to know the reasons. I know that some of the reasons are very good and some of the reasons are very bad. But whatever the reasons, I can still hear Jesus' hard challenge to those who volunteer to serve Him to the end. And I can still hear some of the reasons of those who failed to follow that challenge.

1 This is the first challenge we find in the Gospel according to St. Luke. As they were going along the road a man said to Him, "I will follow You wherever You go." And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." In other words, if you really want to follow Me, you may have to give up that comfortable home in which you are living. This is the challenge to sacrifice. There is a loosening and unwinding of the challenge to sacrifice in the Christian church today. Frankly, the Communists are outsacrificing you! I remember when they rolled over us in North China. I was a missionary to China before I went to Korea. ~~And~~ As the Red Tide moved across the plains of North China and engulfed us, it was not the Christian missionary, not I, who could say to the people, "foxes have holes and birds of the air have nests, but I have nowhere to lay my head." I had a very comfortable house there in North China - rugs on the floor, a refrigerator, a radio. It was the Communists that were saying to the people "foxes have holes and birds of the air have nests, but we have nowhere to lay our heads." The Communists were doing the sacrificing!

You remember the trial of Alger Hiss? How one of the jurors turned to Whitaker Chambers and said, "What does it really mean to be a Communist?" And Whitaker Chambers thought for awhile and said, "It means to be like Dzherjinsky, and like Ludzhenej, and like Sazonov - three heros of the Communist movement back in its golden age before it came to power. Dzherjinsky was captured by Czarist police, thrown into prison, and there he astounded the warden of the jail by coming to him and saying, "Please let me clean out the latrines." And it was the first time in the history of the jail that they had ever had a volunteer to clean out the latrines! And the warden, surprised, asked him why, and Dzherjinsky drew himself up and he said, "It is the duty of the most developed member of any community to take upon himself the most unpleasant task at hand." The willingness - the duty to sacrifice! Now as I heard that, my mind snapped to an incident in the Gospels, and lest you misunderstand me, let me say that I do not enjoy drawing parallels between Communism and Christianity, ~~because~~ I know, as well as you, that there is a great gulf fixed between and whatever the superficial parallels, one is an enemy of the Gospel. And yet there are these disturbing parallels.

I could not help but think of an incident in the Gospels when Jesus was trying to teach His disciples what it really means to be a Christian. There wasn't much time, so He chose to teach them by an object lesson. You remember what He did? He called for a towel and a basin of water, and He knelt down and washed His disciple's feet. The most developed Member of the community taking upon Himself the most unpleasant task at hand, perhaps! Again the challenge to sacrifice and I don't hear very much about foot washing any more in the Christian church! Are you afraid to be challenged - to sacrifice? ~~And~~ Remember that the great mass of dusty feet in the world are not in the United States. The Communists are out-sacrificing you!

ii That's not all of the challenge. Another man came to Jesus. He said, "I will follow You, Lord. But first let me say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the Kingdom of God." ~~And~~ That is the challenge to discipline. ~~But~~ I detect a loosening and an unwinding of discipline in the Christian church. I find it in myself.

I remember when I sailed to China as a missionary, our ship left the docks of New York, and my family and friends had gathered at the side to say farewell to their loved ones. My wife and I were leaning over the rail, and as the ship pulled away as long as we could see that little group of people on the dock side, our eyes were riveted back, and we were all dissolved in tears! I'm not ashamed of that emotion - I'm not ashamed that I love my family. Yet I cannot help but contrast that with an incident that occurred on the train between Nanking and Shanghai about a year and a half after the Communists had taken us. I was allowed out of the city only twice and those two times were under Communist's guard. This time I was allowed to go down to Shanghai and my guard was a young Communist soldier. I was trying to make some conversation with him. Communist guards are peculiarly uncommunicative, but I wanted to get something started. I said to him, "How old are you?" He thought it over and he decided that was a non-political question and he might just as well answer it. He said, "I'm 19 years old." And then I said, "How long have you been in the Army?" That was a little bit more dangerous but he had already started talking so he kept on talking. He said, "I have been in the Army for 5 years." I figured, lightly calculating, that he was 14 when he went into the Army. Fourteen years old and he had gone into the Army. I began to think what that would mean to a young Chinese boy to whom a family is everything - the root of society. I said, "Well, what about your home and your family?" And he looked at me almost with contempt! He said, "My home is the Army." You see he had put his hand to the plow and he was not looking back! There is something almost incredible about that Communist discipline. It begins with physical discipline. A missionary of another church was captured by bandits and taken out to the hills and held for ransom, and he watched the bandits train their men. As he watched their training methods, he became convinced that the leader of that little hillside group of bandits would not remain an obscure bandit chieftain forever. Men who first came in had clapped on their backs a heavy pack and were told to run a mile. If they survived ~~death~~, they stayed. Then, every day the distance was increased until, -this particular missionary told me and I find it hard to believe, -people who stayed with the band for two years were able to run under pack for fifty miles. And he was quite right about the leader of that bandit gang - he did not stay out there in the hills forever. His name was ~~Li Jishan~~ ^{Li Jishan}, and you know him as the Red Napoleon - the commander-in-chief of all the Armies of the People's Republic of China! Physical discipline is the beginning ~~but~~ that's only a beginning!

There is moral discipline to that movement too. They used to laugh at me when I talked about Christians. They said, "You talk about loving everyone - equality of all in Jesus Christ and look at your race problem. At least we Communists, when we call each other comrades, mean it." That does take moral discipline. And there was an intellectual discipline involved. I was on a University campus and the Communists came in with what one Oxford professor has called that "half-

baked philosophy - dialectical materialism." And half-baked though it is they take it, and by the sheer force of their intellectual discipline they hammer it and hammer away at people until it makes sense to the intellectual community of their countries. And you people, you who have the whole truth in Jesus Christ, don't have the intellectual discipline to take that truth and make it relevant - make it make sense to the intellectuals of your community.

Where is your discipline? Now you take all these disciplines and you wrap them up and you incarnate them in a Communist soldier and you have one of the best instruments devised for world conquest. We saw it in China, we saw it when they first took their first provincial capital. The Nationalists had the guns and the Communists had the discipline. The Nationalists drew their guns up into a tight arc around the capital city and the Communists simply kept walking toward the guns, and they dropped where they were hit but they still kept on walking - first instance of the human wave tactics for which they became famous. And after awhile as more and more dropped and the others still kept walking, the guns became overheated and the Nationalists soldiers panicked and fled and the Communists kept on walking in to take the town. I don't find that kind of discipline in the Christian church! You've given up most of the world and you've stopped walking. But sacrifice and discipline are not enough. There is still one more challenge.

A man came to Jesus and the Lord said, "Follow Me." He said, "Lord, let me first go and bury my father." So He said to him, "Leave the dead to bury their own dead. Go thou and proclaim the word of God, proclaim the Kingdom of God." And who does more sentimental burying of the dead, Christians or Communists?

We had a battle fought just outside the University, and after the battle our students disappeared. They were collecting souvenirs - they climbed over the wall and disappeared into the field of battle and came back with all sorts of helmets, cartridges, and belts. They told us how the Communists who had won the battle were burying the dead. They simply dug a deep trench down the middle and shoveled the bodies in. They had more important things to do than spend time burying the dead. They had to proclaim their kingdom and they came pouring into our campus and began to proclaim it. They put on the greatest series of evangelistic campaigns that I have ever seen in my life, and I have heard Billy Graham. They put on huge mass demonstrations. They put on operas and concerts - everything geared to just one end - the conversion of our students to Communism.

We had a freshman girl. She came to one of her Christian professors. She said, "I wonder if my parents who are still down south in Free China know how hard it is for me to remain a Christian. She had three roommates - all three of them had joined the Communist Youth Corp, and those three roommates kept up on that one freshman girl a 24 hour a day pressure to convert her to Communism, and after a few more months we saw a notice on the bulletin board of the library signed by the little freshman girl. It began, "I want my fellow students to know that I am no longer a Christian." The pressure was just too much.

The Communists are out-witnessing you! Now I don't want you to bring that kind of pressure to bear on anyone. But isn't there a pressure that love can bring to bear for Jesus Christ? Have you forgotten that this is your task: NOT to bury the dead, NOT to hail the death of the foreign missionary enterprise of the Christian church, NOT to say the day of the missionary is over! "Let the dead bury their dead - go thou and proclaim the kingdom of God." And if the Communists keep on outwitnessing you and outdisciplining you and outsacrificing you, then don't sit back whining while they take the world away from you! But I refuse to give up hope!

I lost China all by myself - I'll admit it, but I am still a missionary of Jesus Christ and I intend to stay one! And the Communists may have outsacrificed me, they may have outdisciplined me, they may have outwitnessed me, but the Communists

never have and never will out sacrifice my Lord and Saviour Jesus Christ who was willing to die for the whole world! And the Communists may have outdisciplined you and outdisciplined me but they never have and they never will outdiscipline my Lord and Saviour Jesus Christ who became obedient unto death for you. And they never have and they never will outwitness my Lord and Saviour Jesus Christ who said, "And I, if I be lifted up will draw all men unto Me." That's all you have to do. That's what your sacrifice, your discipline, your witness is for - not to magnify yourself but to witness to Him who is lifted up. I hope you will take your share in sacrifice, in discipline, in witness of your Lord.

THE CHALLENGE OF COMMUNISM TO OUR PERSONAL FAITH AND EXPERIENCE

Samuel Hugh Moffett

Outgoing Missionary Conference
Hartford - June 13, 1952

I have been asked to speak on the challenge of communism to our personal faith and experience, but I warn you that it is a dangerous thing for a Christian to take his challenge from the communists. What we do should be determined not from without, but from within the Christian faith. So let us begin with the Word of God, instead of with the communists.

LUKE 9: 57-62

That is a specific Christian challenge: a challenge to sacrifice, to discipline, and to witness. There is no sugar-coating, not sentimental appeal about it, such as sweeps some people to the mission field. It is hard and harsh, but it comes straight from Jesus Christ, and it is therefore all the challenge we need to sacrifice, to discipline, and to witness.

But there is a communist challenge, too, and insofar as it is valid the communist challenge lies in this unpleasant fact: compare the average communist and the average Christian today and those verses seem to fit the communist better than the Christian. In sacrifice, discipline and witness Christians have lost the initiative to the communists.

Look again at the first challenge. "A certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." (Luko 9:57-58). Don't expect a comfortable home to live in if you follow me, said Jesus. But who has the better houses today, Christians or communists? It is no sin, of course, to have a comfortable home, but I wonder sometimes how much the cause of Jesus Christ suffered simply from the fact that when the communists swept over us there in China, I, who am a follower of Jesus Christ, was living in comparative luxury--heated, stone house, rugs, radio, refrigerator--while the communists could say to the people, "We have given up everything for you, even our homes. Foxes have holes and birds of the air have nests, but we have not where to lay our heads." The communists are out-sacrificing us.

When Whittaker Chambers was asked by one of the jurors at the Hiss trial, "What does it mean to be a communist?", he answered with three illustrations. What does it mean to be a communist?, he said; it means to be like Djerjinsky, like Levinó, like Sazonov. The first, Djerjinsky, was a young man in a Tsarist prison in Warsaw who insisted on being given the dirty job of cleaning the latrines. Why? Because, he said, it is the duty of the most developed member of any community to take upon himself the lowliest tasks. He was a communist, and the communist must be ready to clean the latrines.

As I read that my mind reluctantly snapped back to the gospel record of a time when Jesus was trying to teach his disciples what it meant to be a Christian. You remember what he did, there at the end; he took over for himself the lowliest and dirtiest task at hand, and he washed the disciples' feet. We don't hear much about foot-washing any more in the Christian church. *And I'm not sure that as communists many of us really take the lowliest dirtiest task at hand & we seem to gravitate to pretty high-class institutions.*

The second illustration was Eugene Levinó, the leader of an unsuccessful Bolshhevik uprising in 1919. Captured and court-martialed he was told that he was under sentence of death. "We communists," he answered, "are always under sentence of death."

Again my mind snapped back to the Bible. When Paul was trying to make clear to the Galatians what it really means to be a Christian, he wrote, "I am crucified with Christ." The sentence of death, the crucifixion, there becomes the mark of a Christian. But does it really describe most of the comfortable Christians we know? I wonder if it really describes me.

The third illustration was Sazonov, who as a prisoner in a Siberian camp, winced and writhed not so much at his own torment, but at the tortures he saw inflicted on those around him. At last, as the only protest he could possibly make against the floggings and brutalities, he drenched himself with kerosene, set himself on fire, and ran about until he was burned to death.

That, said Whittaker Chambers, is communism. He was wrong, as Rebecca West has pointed out; it is only one side of communism. But this much is true: false faith though communism be, it is a faith that inspires its followers to service and self-forgetfulness and sacrifice even unto death.

What about Christianity? Do you remember that cutting remark of Dean Inge: "Christianity is a creed for heroes; and we are harmless, good-natured little people who want everybody to have a good time." Have we stopped calling people to sacrifice because we're too much interested in everybody having a good time? Have we stripped the Christian message of the scandal of the cross, not just theologically, but also experientially? How many of you were told when you joined the church, that being a Christian would bring suffering, as Jesus told his disciples:

"Behold I send you forth as sheep in the midst of wolves...they will deliver you up to councils...they will scourge you...and ye shall be hated for my name's sake." (Matt. 10)

That is what Jesus said being a Christian would mean. We have taken it and diluted it down until the challenge to be a Christian involves about as much sacrifice as a challenge to join the country club. In fact, to the starving, ragged countries of the world most of us Christian missionaries, even, are about as effective examples of sacrifice as the country club set. We try to preach the cross, but the gospel we are really preaching, whether we like it or not, is this: Become a Christian and maybe you can live as well as I. We have virtually abandoned sacrifice to the communists, to Djerjinsky, Levinó, and Sazonov.

But lets be clear about what sacrifice means in Xty

They told us when we first went out to China, a whole year before the communists came, that they were sure to win. "How do you know?" we asked. "Because the communists are willing to die, and their opponents are not." If we are not, we should be, Jesus said, "Verily, verily I say unto you, except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit... He that loveth his life shall lose it, but he that hateth his life in the world shall keep it unto life eternal. If any man will serve me, let him follow me." (John 12)

Don't think you are serving him if you are not ready to follow him--even to a cross. That is the Christian challenge to sacrifice.

But sacrifice without discipline is neither a communist or a Christian virtue. Neither Marx nor the Bible teaches suffering for suffering's sake, and it is not our cross, but Christ's that saves. So the second challenge is discipline.

Look again at the Biblical challenge. "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62)

But who does the more sentimental looking back today, the Christian or the communist? I remember the scene at the dock when friends and families came to see us off for China, people practically dissolving in tears, and the sound of much weeping. I remember in contrast a day on a train to Shanghai, talking to a young communist soldier. He was 19 years old, he said. "How long have you been in the army," I asked. "5 years." That meant he had left home when he was 14. "What about your parents and your home, I asked. "The army is my home," he said. He had put his hand to the plough, and was not looking back.

There is something almost incredible about communist discipline. Our soft Western world has been completely unprepared for its hard impact. Just how unprepared we were the Kojima island incidents have made drastically clear. We had forgotten the terrifying power of discipline, a discipline that reached its iron hand into the disorganized, disillusioned despair of those prisoner of war camps and somehow transformed them into the tight units that were soon completely outmaneuvering their undisciplined conquerors, *and if these prisoners were able to talk to the American general prisoner.*

Communist discipline begins early. I talked one day to a missionary who had been captured years ago by ^{Chu Teh} Chu Teh, the Red Napoleon, back in the days when] to all intents and purposes he was only another bandit chief. But as the missionary watched how Chu was training his men, he began to wonder just how ordinary this man was. New recruits had to run a mile a day. Gradually the distance was increased until, my friend declared, the veterans, those who had been with Chu Teh for two or three years, could run--not march, mind you, but run--for 50 miles without a break. I don't know whether that's possible; it may be an exaggeration, but it is certainly discipline. *The missionary was right. Chu was no ordinary bandit. Years later he killed him again not a bandit by Chu Teh, the Red Napoleon, common - a chief.*

Communist discipline, however, is much more than physical. It is intellectual; it is moral; it is organizational.

The organizational discipline is what ^{we} you saw at work on Kojima. [It has made the communist party into the most powerful single organization since the decline of the Roman Catholic Church.] Protestants have had nothing to compare with it since we gave up excommunication and heresy-hunting. You may not want to weep too much about that, [but it seems to me that with excommunication and heresy-hunting went the last excuses for the existence of the denominations, namely, to preserve discipline without sacrificing the freedom of diversity.] *but it is a matter of discipline* Untroubled about freedom, communism's focus is on discipline, a discipline so tight that they can not only tell a young comrade whom to marry, but then for the honeymoon send the groom north to Manchuria and the bride far south to Yunnan. It's not nice, but it's discipline.

A more pleasant side of communist discipline is its moral and spiritual aspect. One can see it at its best in that from which their name derives: their communion, the fellowship of community. It takes discipline to live ^{together} in community. Try it and see. It takes discipline to practice what you preach about race and class and individual barriers; and because we have largely lost that discipline, the world doesn't really pay much attention to our pious claims to Christian community.

But the most incredible of all is the communists' intellectual discipline. They have taken a "half-baked philosophy", as one Oxford professor calls their dialectical materialism, and by sheer intellectual discipline have forged it into a cutting force that has swept away the intellectuals of whole countries and half continents, until respected scientists and philosophers are ready to call black white, and white black. I remember listening to a university professor explain to us that British socialism wasn't socialism at all because it wasn't Russian socialism. There has been nothing like it since the days of the Greek sophists and the Jesuit casuists. It was like something out of Alice in Wonderland. But don't make the mistake of thinking it is as harmless and unreal as Alice in Wonderland. The frightening thing about it is its reality. The other frightening thing about it is that we have let communist discipline take a half-truth and hammer it into a coherent world-view, while we who have the full truth in Jesus Christ are too incoherent and undisciplined to think it through to a world-view. You would think that we had abandoned theology to the communists, because theology takes discipline, intellectual discipline.

Wrap up all these disciplines--physical, organizational, moral and intellectual--incarnate them in a human being, a communist, and you have the perfect working tool for world conquest. Guns can't stop it. At the siege of Tsinan, the Nationalists had the guns, the communists had the discipline. They simply walked into the line of fire, and dropped where they were hit, while others came behind them, still walking forward, until at last, as they knew and planned, the guns overheated and were useless, the Nationalists fled, and the communists kept walking, up over the mounds of dead bodies, their comrades, past the smoking guns, and on into the town. When they have put their hands to the plough, they do not look back. *[They have been there...]*

I don't find that kind of discipline in the Christian church. I do not find it in the church, because I am afraid I don't find it in myself. But to be a disciple of Christ means to accept this discipline. And Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The third challenge is witness. Sacrifice and discipline by themselves are neither communist nor Christian virtues. They are for a purpose, or they are wasted effort. The purpose of sacrifice and discipline is witness. "And he (Jesus) said to another, "Follow me. But he said, Lord suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." (Luke 10: 59-60)

In its most direct form Christian witness is evangelism. Oddly enough there are many Christians today who are afraid of evangelism. Some say it is too emotional. They are still thinking of evangelism in terms of Peter Cartwright camp meeting on the great American frontier. They remember the tales of the chroniclers, how long-haired dandies would come to those meetings and be seized by the power of Cartwright's preaching, until in an emotional spasm their backs would bend almost to the breaking point, then, the tension suddenly released, they would snap upright, their long hair cracking audibly like whips, and the whole congregation would be seized by the mass emotions of the revival. It all seems strange and bizarre to us, and not a little frightening.

Others remember tales, which are always popular and sometimes unfortunately true, of revivalists who turned out to be rascals and money-grabbers. Still others think of evangelism as a critical and divisive movement, mushrooming in a warm, dark growth outside the normal, clean atmosphere of the organized church.

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(19:12:24~)

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기억해주시고 "기독교란 영영들을 위한 신교이지 우리
사람들의 호인이나 수습을 위한 신교가 결코 아니며 각기 다른 ^{관점} ^{관점}
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(봉사로 위하는) 자들은 증언할 것인가? 우리는 신적 ^{영역}
영역에서 경험한 것으로 심재의도로 벗어날 수 있는가?

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프랜시스 하워드 윌슨

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Whittaker Chambers was a Hiss 공판문인 이 시는 1957년

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"우리가 할 수 있는 것보다 더 많은 일을 할 수 있다." (이이서 12:1)

이이서 12:1

그리고... 나의 마음을 생각할 줄 아는... (이이서 12:1)

그리고... 이이서 12:1... (이이서 12:1)

이이서 12:1, 그는 "나의 마음을 생각할 줄 아는..." (이이서 12:1)

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이이서 12:1, 그는 "나의 마음을 생각할 줄 아는..." (이이서 12:1)

있는 한 것은 항상 있다. 왜냐하면 항상 있는 것은
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These are the major criticisms we hear of evangelism, and the alarming thing about them is not that they are mixtures of truth and error, and not that they blur the real meaning of evangelism by focussing attention on just one form of evangelism--the alarming thing is that they have virtually paralyzed great sections of the church of Jesus Christ. The critics have made Christians afraid of evangelism.

But if the chief task of the Church is to make Jesus known and obeyed, why what else is that but evangelism, and how dare Christians be afraid of it? Imagine the paralysis that would settle down over a great army marching to battle against the enemy, if a directive suddenly came from headquarters, "March on to victory, but don't fight. We don't believe in fighting any more." If you don't believe in fighting, you have no business being an army. And if you don't believe in evangelism, you have no business being a church, for evangelism is the business of the church. "Preach the gospel," said our Lord, "and make disciples." Those were his marching orders, "Go thou and preach the kingdom of God."

If we don't obey those orders, and don't believe in evangelism, we may not have a church much longer. There is a new faith and a new religion on the horizon that does believe in evangelism--if you can call propaganda for a false faith, evangelism. It not only believes in evangelism; it is not ashamed to practice it. The communists are out-evangelizing us.

I watched the Red tide sweep across China, a land we Protestants had been trying to win for Christ for 150 years. The communists took it in 30 years. What makes them so successful? Their armies? That is no small part of the answer, of course, but as I watched the communists at work I became convinced that the real secret lies deeper. At the risk of over-simplification, I am inclined to think that the main reason the communists are so successful is simply this: that they believe in and practice evangelism with greater intensity for their false faith than Christians do for the true faith.

We saw this when they came to power. After the soldiers had rolled over us, the evangelists, the communist underground workers, came out of hiding and put on the greatest evangelistic campaign that I have ever seen in my life, -- meetings that lasted from early in the morning to after midnight, plays, movies, concerts, operas, presented by the drama corps, the corps of evangelists, that is attached to most communist army divisions. It was an avalanche of evangelism that swept students and villagers right off their feet.

One of my students came to me and tried to convert me to communism. "Dr. Moffett," he said, "you stay with us fifty years, and you will see. We will have a paradise on earth right here in China." Evangelism, you see, is more than mass meetings, and the communists know it. It is also personal witness,--a student trying to convert his unconverted teacher, me.

Six months after the communist wave washed over us, a little freshman at the Christian college near Peking where we were teaching came in great distress to one of her Christian advisers. Her father and mother were earnest Christians in South China, which had not yet been taken by the communists, and she was worried about them and about herself. "I wonder," she said, "if my father knows how hard it is for me to keep my faith when my roommates make so much fun of me." She had three roommates. They were all members of the Communist Youth Corps, and that Corps had taken as one of its objectives the conversion of every young Christian on the campus to communism. Twenty-four hours a day those roommates worked on her, ridiculing, arguing, frightening, pleading. When they were tired others would step in to re-

lieve them and keep up the terrifying pressure, urging her to throw away old superstitions and get in step with the new China. All the adviser could do was comfort her, and pray with her. From time to time afterwards she saw the freshman but the girl didn't talk much to her. Then one day on the library wall which carried the slogans and announcements of the student body, this notice appeared, signed by the little freshman: "I wish to announce to my fellow-students that I am no longer a Christian. I have discovered my mistake, and how I have been deceived....." Communist evangelism had gained another convert, and two grief-stricken Christian parents in South China now knew how really hard it was for their little freshman to keep the faith.

That is the kind of evangelism that has made communism the greatest missionary religion since Mohammed. Terrible and intense, it is an example of how the demonic character of communism turns even its virtues into evil. But it worked. Under their hammering zeal in personal witness, the girl became a communist. Why were we Christians less zealous? Is there no Christian pressure that our gentler faith will allow us to bring to bear on an unconverted world? We can't hammer, but like Paul we must witness and keep witnessing by every means at our disposal that we might "by all means save some." (I Cor. 9:22) "Go thou and preach the kingdom of God."

If you can't do it; if you can't sacrifice and discipline yourself, and witness; if you can't bring yourself to tell others what the Lord Jesus Christ means to you, and what He can mean to them--then don't complain when the communists take the world away from you.

- - - - -

Conscience "The whole church to take the whole gospel to the whole world, proclaiming Xt."

World Evangelization as its sharply focused objective

Solidly Biblical

Balance of the vertical + horizontal.

A movement, not a structure or bureaucracy

Fellowship, not label, tradition or persuasion; but CHRIST

Philosophy: For things we agree, unity; for things we do not

agree, liberty; for all things, charity

Truly international - with shared leadership.

When did the revolution begin. A high official in Sun Yat-Sen's republican gov. replied -
 "it started when Robert Morrison landed at Canton in 1807". A. Roy, The Invention in China, mss., p. 10.

China - 1900 : 41 diff. Prot. mission societies (p. 32) 120,000 Prot. converts.
 1906 : 14 mission related colleges (p. 34)
 1911 - Protestant constituency 370,114 (Brown, p. 32)
 1918 - The Chh of Christ in China - Presbyterians.
 1925 - 61 Protestant hospitals + 44 dispensaries (p. 34)

1927 - Chiang Kai-Shek breaks with communists

Chh membership. 2,750,000 (R.C. 2,200,000)

(Prot. 550,000)

Ch. of Xt in China - 120,000. (Roy)

Agriculture - "hardly a one of China's staple products that does not owe much to
 the pioneering missionary agricultural experts - wheat, rice, peanuts, fruit, cotton, tobacco, vegetables." (Roy)

Communism in China

Intro - Good - had
some notes

1. History of the Revolution: no earthquake but inst. process.

a. Comm. ties ← Tai Pings

b. 1912 Revolution: — bags down.

- 1) Dictatorship usurped by Yuan
- 2) Democracy disappointed — votes bought + sold
- 3) Japan: 2. Demands destroying prestige. —

Result - by 1916 - the Empire had fallen

- Democracy, West-style was discredited

c. Period of the War Lords 1916-1925. No. puzzled.

d. Rise of the KMT - Russia enters the scene.

1) No. Soviet renounces unequal treaties

2) Sun, rejected by West, uses Soviet aid - KMT reorganized on Communist lines - Party organized.
→ Party dictatorship was real - not democracy.

3) Triumphant march north - under Chiang.

e. Chiang splits with Communists. Civil war.

a) Agrarian period — Mao splits with Moscow, on
Sun's side in 1927. Mao's base. Quelled from central red zone.
Win peasants.

b) Nationalism - 'Chinese do not split China'.
Free China ← Free Japan.
Win intellectual

c) Drive ← power - guerrilla movement organizes entire
land. Mao's base. Sun's base. Mao's base. Mao's base.
1927-29. Mao's base. Mao's base. Mao's base.
1927-29. Mao's base. Mao's base. Mao's base.

f. Congress of China. 1928-29.

1927-29. Mao's base. Mao's base. Mao's base.



The Revolution in China - C. P. Fitzgerald

1912 - the Sun vs. the dynasty. Revolution

Yuan Shih-kai made commander in chief.

1) stops rebels easily at Yangtze. Division possible.

2) Betrays dynasty: because he supported Republicans -

Actually only V.S. supported the new Republic. Others joined new dynasty

2) demands Presidency. Granted by Sun.

New Republican parliament a treaty on democracy. Votes bought & sold.

Presidency of Yuan Shih-kai. Assumes imperial dignity. (Familiar pattern in Chinese history)

Japan's 21 Demands, practical protectorate - destroys Yuan's prestige.

Army results. Does, 1915.

Reason for fall: 1) Yuan's untrustworthy character. 3 times traitor: Liang Hsin; Liang; Republic
2) Unity of Japan. Japan financed revolt of his generals; wanted no revived empire
3) Jealousy of generals - each ambitions on his own.

The War-lords. 1916-1925.

1) Destroyed the last chance

2) The scholars withdrew from pub. into academic life.

① The Empire had fallen.

Result: ② democracy was discredited. (Time it never had a trial). But Chinese were disillusioned. Western democracy no longer considered a solution.

Russia - into the vacuum.

1) 1920 - sends Russian army with offer to renounce extra-territorial rights (hated by Chinese).

2) 1921 - Sun Yat-sen accepts Russian aid & alliance with infant Chinese Communist party, etc. war-lords

(Appealed to Eng + America for help vs. war-lords. Rejected - visionary idealist.
This was second time - fruit of Revolution - again West backed wrong side.

KMT reorganized along communist pattern: Communists propaganda discipline.

Goal changed - from democratic rep. to party dictatorship.

Propaganda appeal - not democracy, but nationalism: vs. crisis of foreign power, not with dynasty.

3) 1926 - the march north & triumph of the KMT-Communist coalition led by Chiang Kai-shek.

Communist camp - Feb. 1927. 1st Chinese strike to KMT.

Nationalist China - March 20, 1927 Chiang means with the communists. Slays communist leaders -
Sun Yat-sen escapes.

1) Communist party driven out. But Ang. part of 1st Army ^{the Chiang Kai-shek} remains, forms the Red Army. Peasants follow.
2) Expels the war-lords. Scholars rally to Nationalists.
3) Policy of 'internal pacification' before resistance to external attack leads to concentration on communists, losses to Japan.

Communist China

- 1) Mao and others argued at Ching revolt - unless party to seize the cities. Mao and Peng lost - no workers, no communists. Ching took charge, daughter fled.
- 2) Ching meets Mao - set up new kind of Communist regime, based on peasants, with land reform as main object, guerrilla war its defense. (Lo Li-san, Mao's trusted head of Comm. party, quitted) Mao expelled from Central Pol. Comm. - perhaps from party.

This was period of 'peasant reform' - We use the folk to people the sea, so long as we can swim in that sea we will survive. - p. 67

- 3) 1936: the Long March + anti-Jap propaganda wins support of classes hitherto neglected. Maternalism slogan: Chinese to not fight Chinese.

Dec. 1936: kidnaping brings coalition betw. Ching + Communists vs Japanese. Communists forced it. Comm. relinquish independence in intellectuals. Can party ready to sacrifice its own interests for the good of China?

War with Japan - Nationalists hold the West

Communist guerrillas infiltrate + organize the rest.

1940 - the truce between Nat. Com. becomes a dead letter. 2 wars.

THE CHURCH IN THE WORLD

By Samuel Hugh Mofiett

(1955)

THE CHURCH IN COMMUNIST CHINA

1955

It is not easy to determine what is really happening to Christians in communist China. Conflicting and confusing reports continue to becloud the facts of the situation. But this much at least is clear: the pessimists were altogether too premature in writing off the Christian Church in China as a failure; and the optimists are discovering that totalitarianism of the left can become as much an enemy of freedom as totalitarianism of the right. One of the most convenient sources of reliable news of the Church in China is the China Bulletin, edited by Dr. Francis P. Jones for the Far Eastern Joint Office of the Division of ~~Foreign Missions~~ Foreign Missions of the National Council of Churches, U.S.A., from which much of the detail below is gleaned.

The first fact that must be understood is that the day of the foreign mission in China is past. Once, in the 1920s, there were 8000 Protestant foreign missionaries in that land; today there are less than eight, all of them either in jail or under house arrest. Of the thousands of Roman Catholic missionaries, only 54 are left, of whom 18 are in prison. The missions are gone, and there is tragedy in their passing; but if the Church stands, this is not defeat. Missions are expendable.

There is, however, no room for naive optimism about the future of the Church in China. It is ~~toxi~~ technically true, as Foreign Minister Chou En-lai proclaimed at the Bandung Conference, "China is a country

at the Bandung Conference, "~~China is a~~ country where there is freedom of religious belief". Freedom of religion is guaranteed in the constitution. But religious freedom, as Mrs. Margaret Kiesow, last English Presbyterian to leave China, in 1953, has pointed out, "does not mean that Christians are free to base their whole life and thought on the teachings of Jesus Christ. That honour is reserved for Marx alone... Nor does it mean that the Christian is free to decide what is true and right by the light of the scriptures and the Holy Spirit. Truth and right are decided by the Communist party..." Religious freedom, as defined behind the curtain, usually means only freedom of worship at stated times and in stated places. Moreover, to almost every official mention of freedom of religion is added the warning reminder that there is also freedom to oppose religion. What freedom Chinese Christians have is a restricted freedom; it is liberty under pressure, and that pressure is sometimes so intense as to distort ^{it} beyond all recognition. An Indian labor leader on a visit to Communist China in May asked to attend mass on Sunday. Communist authorities blandly told him that churches were closed on Sundays and holidays to provide a weekly holiday for the priests!

Pressure, the communists have found, is more effective than persecution. It is most intense on two groups of Christians: the leaders of church organizations, and the young people. It may be exerted directly by the government, both national and local, or indirectly through the "Three-Self Reform Movement" of the Christian Churches.

As an example of the former, a Korean Christian who has recently come out of China reports that Christians are often drafted for labor battalions and "as a result they have little strength left to think of church services". But it is the "Reform Movement", operating under a 138-member "Committee for the Self-Government, Self-support, and Self-propagation Movement of the

Christian Churches of China" which is the chief instrument for molding the church into conformity. Economic sanctions are used to force churches into this movement. "Reformed" church pay no taxes, or only a minimum, while "unreformed" churches are taxed out of existence. Once "reformed", the church speaks only through its conforming leadership, as in a recent message of respect to Chairman Mao Tze-tung: "We will strive to purge ourselves thoroughly of the remnant influence of imperialism and the old order and join with the people of the whole nation in common efforts to build a great Socialist society."

So subtly has the old missionary ideal of "self-government, self-support and self-propagation" been twisted into an anti-Western tool, that the Pope, in October 1954, denounced the Three-Self Reform Movement in an encyclical, warning that independent self-government is "against the divine will", that self-support is "contrary to the precept of charity", and that self-propagation violates the truth that "men cannot of their own arbitration, in a different way and according to different nations, interpret the gospel of Jesus Christ". Despite this, a Reform movement has developed in the Roman Catholic Church in China which not even excommunication has been able to stem.

But lest all this discourage us beyond measure, let us remember the one all-important fact that remains: The Church in China still stands. Churches are crowded, some even more crowded than before the turn-over. Young Christians are being baptized; ~~many~~ Christian publications circulate; new graduates from the three union theological seminaries are ordained to the Christian ministry. Special missions and revival services bring new converts to the faith.

At Easter, in Peking, in addition to the regular morning services,

a thousand Protestants gathered in the Congregational Church that afternoon to hear a sermon by the Rev. Wang Tzu-chang, Chairman of the Administrative Council of Yenching Union Theological Seminary. Earlier, over 3000 Roman Catholics crowded into the cathedral for an Easter mass celebrated by a bishop.

The church behind the curtain stands now on its own feet. It is no longer responsible to the Church in the West. It is responsible only to God. We cannot dictate to it what its pattern of survival shall be under the pressures which it will face. We can only pray that it may be no more prone to error than we in our not unblemished past, remembering that neither internal weakness nor outside pressures can rob the Head of the Church of His victory.

Church in Communist China

I. Pre-1948.

Who and what are communists?

What about Christians? - Estimated 6 million. - indigenous, with own leadership, seminaries, literature, organization and following. At its fourth session attempt in history, it seemed at least that the gospel of Christ had been accepted by a sufficient corpus of people to ensure its continuance and spread...

(Ian Thomson, in Church Times, Lond. Sep. 29, 1967. reported China Notes, Jan. 1968. p. 3f.)

"No longer so shy... no being ridiculed, persecuted and driven underground."

II. First Act 1948-1950.

Liberation + Freedom. Article 88 of Constitution: Freedom of Religion

Chun En-lai, to Chinese Christians in June 1950. "So we are going to ^{go on} let you teach, trying to convert the people... After all we both believe that truth will prevail; we think your beliefs are ^{not} true and ~~not~~ false, therefore if we are right the people will reject them, and your church will decay. If you are right, then the people will believe you, but ^{as} we are sure that you are wrong, we are prepared for that risk..." (Ch Notes, Jul. 66 p. 5)

III. Second Act. 1950-1956 (After Korea War). Repression and Denunciation

A. Separation from old order.

1. Mayor of Nanking, 1950: to church leaders: "We are having more difficulty with you church leaders than with any other segment of the population, and the reason is that you have daily contact with enemy aliens and unconsciously absorb their point of view. If you want to be considered as patriotic Chinese, you must resolutely cut off all contact with these enemy aliens" (James p. 149)

2. The Christian Manifesto, July 1950. (Y.T. Wu) - finally signed by 400,000 Protestants (1/2 membership) Warns vs "imperialism, feudalism and bureaucratic capitalism - be vigilant against imperialism, and especially American imperialism, in its plot to use religion in fostering the growth of reactionary forces." (Jones pp. 53-58).

3. The Three-Self-Movement (spring 1951) "China Christian Resist America Help Korea Three Self Reform Movement."

4. The Denunciations - beg. April 1951

↳ || Being the process which stripped the church of 9/10 of its institutions, severed it from outside support and contact, left it divided, isolated and reeling.

B. Training in the New Order Many still yearned to be able to "love both church and country."

1. Indoctrination of preachers. beg in 1953 (Jones, p. 75)

2. Reconstruction of Xn doctrine: (a) Marshaled Confucian concept of "graded love" vs. Xn "universal love" e.g. in economics
(b) Revolution vs. "Xn reformism".

IV Brief Intermission - "100 Flowers". Two speeches - May 1956, Feb. 1957 - "let a hundred flowers bloom. let a hundred schools contend", quotes Mao.

V. Third Act. Back to the grindstone 1957 -

1. The Communes - 1957. 150 Peking church leaders sent to communes.

2. The Great Leap Forward - 1958. Massive failure & famine. Peking churches fell from 65 to 4.

Church in Communist China.

VI. The Cultural Revolution

Aug. 8, 1966. After disappearing (Nov. '65 to July '66), Mao dramatically reappears to swim the Yangtze, and on Aug. 8, 1966 the Chinese Comm. Party officially adopts the "Great Proletarian Cultural Revolution" - "the most intensive campaign against religion since the communists came to power." ("Maoism and Religion in China Today", in Occasional Bulletin, Miss Res. Libn., XIX, 9 (Sep. '65). It was a new religious crusade - freedom was gone. The four olds must be done away - "old culture, old thinking, old habits, old customs" - this included religion, + the Red Guards attacked with fury. Parade portraits of Confucius thru streets of Canton, labeled "I am an ox, a demon, a snake, a devil." Buddhist temples burned + looted. (Ch. Not. v. 1 - p. 3)

Xns

Christmas 1966 - for the first time in this century, no church services were held in Peking. (China Notes v. 1 (Jan. '67) p. 3)

The "last remaining ^{RC}Xn missionaries, 8 elderly nuns from the Convent of the Sacred Heart who had been teaching children + foreign diplomats in Peking" were expelled Aug. 31, 1966. (Occ. Bull., sp. ed. p. 1 f.)

One foreign protestant, Lloyd Bartel, a missionary who chose Chinese citizenship + remained (Mennonite farmer-missionary) - writes Feb. 1967, from Shantung, "Since last Oct. the church in China has gone underground. All church buildings have been closed, torn down or converted to other purposes. Because the Red Guards tried to destroy any literature that appeared Western or revisionist to them, most Bibles were also destroyed. Many Xns therefore must rely totally on their memories for a recollection of Biblical teachings. One Christian who has written to friends outside the country described his situation with the words, 'Unless the Lord had been my help my soul had almost dwelt in silence.'" (China Notes, Occ. Bull. v. 3, p. 1 (Jul. 1967))

The New Religion - Maoism

"At least 5 times daily, Chinese guide lead their groups (incl. foreigners) in reading from the Quotations of Mao. At the welcoming service, after crossing the border from Hong Kong into China [1967], the hall was set up with a picture of Mao 'like a worship centre'. Songs and dances were performed before the picture as if dedicated to the master. (China Notes, V 3 p 1 (Jul '67) See Poem (China Notes, Jan '68, p. 10).

San Thompson (Aug 1967 in China) - "Mao is on a pedestal... The putting of a person at the very centre of Chinese belief for the first time may be as potentially dynamic - indeed explosive - as the discovery of nuclear fission in the world outside. The Chinese have possessed themselves of a new weapon". (China Notes, V. 4, p. 6 - Oct '67)

1948-1950 - restrictions - rigid politeness

- A. Separation from old order.
- (1) 1950 - Nanking - Mayor calls on church leaders. We are having more difficulty with you church leaders than with any other segment of the population, and the reason is that you have daily contact with enemy aliens and unconsciously absorb their point of view. If you want to be considered as patriotic Chinese citizens, you must resolutely cut off all contact with these enemy aliens." - Jones, p 49
 - (2) Dec. 1950 - prohibition of any aid from abroad
 - (3) July 1950 - The Christian Manifesto: anti-American, anti-imperialist criticism of missionary movement (p. 53)
 - (4) De-institutionalizing Church stripped of 9/10 of its pre-1950 institutions - (1950-1960). (p 58)
 - (5) Three-Self Movement (spring of 1951) - Y.T. Wu. "Preparatory Committee of the China Christian (Sincere America Help Korea) Three Self Reform Movement Committee" - p 6-11.
 - (6) The Denunciation Movement - beg. Apr. 1951. Denunciations must be made by victims' closest friends.

B Training in the New Order.

- (1) Induction of preachers - see appendix p. 75. 1953. Churches in self-examination
- (2) Rethinking of the doctrine. vs. "love your enemies". Minshul Conference "graded love" vs. an "indiscriminate love" vs. "reformism" - revolution not reform.

C. Lening Tension - 1956-57. Period of "100 Flowers". Preachers hit back - but are silenced.

D. Repression (1957-58). New denunciations - (1) The Communists. (2) The Great Leap Forward.

Peking clubs fall from 65 to 4. (rest closed)

150 Peking club workers sent to Communists.

Four Stages (Rom. 7: 19-25a).

• Sam Moffett

In the verses from Romans which I just read Paul, that strong "lion of God" as Augustine calls him, describes the great battle of his life — the battle not against his enemies, but against his own sins and weaknesses. "The good which I want to do, I fail to do; but what I do is the wrong against my will." (Rom. 7:19) It's the ^{great} battle of every life. And I gained a new awareness of some of the dimensions and stages of that battle when I was a missionary in China, watching powerless as the communists swept across that greatest country in the world, and took complete control.

I began to see some parallels between the way sin (en!) takes over the human heart, and how the communists took China. Don't misunderstand me. I'm not going to equate the communists + sin, as some would like to do. ^{Communism is} ~~They are~~ wrong and ~~these~~ dangerous and I am against ~~them~~, as you will see — but God loves ^{communists} ~~them~~ as he loves any sinner, and we are to pray for them, and I am in favor of the opening of relationships with Communist China.

~~Without generalizing too far,~~ Nevertheless, I just see some instructive parallels between the way the communists took China in four stages of conquest, and the way sin manages to get control of human beings. Without generalizing too far on the parallels, let me simply describe them in impressionistic vignettes — these four stages of communist take-overs: —

① The first stage I would call "the honeymoon period." The letter to Jude calls it a dream period — "their dreams lead them to defile the body, to flout authority. They have gone the way of Cain." (Jude 1:8,11). In China — reportedly the "Protestant touch"

② The second stage is the period of first doubt. It came to the prodigal son. "He came to his senses; Luke says, and looked and saw that what he thought would be so wonderful was an illusion. 'My father's servants have more food than they can eat, and here am I starving to death' Luke 15:17. Sin is never as pleasant as you think it will be. In China — the "60 south work" movement of college girl.

③ The third stage: fear. This is what Paul described. "I watched men that I am, who will ^{some} ~~some~~ ^{be} ~~be~~ ⁱⁿ ~~in~~ ^{an} ~~an~~ ^{emptiness} ~~emptiness~~ ^{watching} ~~watching~~

From steps

Is there any hope. It will have to mean a change within.

But this, I think will depend ultimately on stimulus and new input from outside. Not necessarily a military defeat - an anti-communist invasion, though that is what saved South Korea as MacArthur landed in Inchon and rolled the Red armies back to the Yalu, and brought freedom to 30,000,000 people in the south. In China perhaps the stimulus will be less direct - an opening of the door, a gradual widening to the ferment of freedom which once it gets a foothold in closed minds is unbelievably strong. But even this comes from outside. And the parallel still holds.

"Who shall deliver me from the body of this death," cried Paul, ^(Rom 7:24) struggling against his own distorted self, wanting to do right, but doing what he knew was wrong. The answer was not inside. The power comes from above - it is the good news of the power of God's love in Jesus Christ. "Who is there to rescue me?" says Paul. "God alone, through Jesus Christ our Lord. Thanks be to God."

The ultimate answer is personal. Social, political freedom is a precarious thing. We have it we lose it. But the presence of God in Christ is always there - the working ferment of everlasting freedom. "If God be for us, who can be against us?"

(Feb. 21, 1951 directive)

The fourth stage is terror: - the terror of midnight arrests, of daughters betraying their mothers and sons their fathers, the terror of total fear where no one can be trusted and every day can mean the ~~no~~ ~~supposed~~ mockery of a people's trial and the final terror of the executions.

Maya Peng (of Peking) "Delegates + comrades, what is to be done with these secret agents, bandits, despots" (25 shivering promises)

Crowd - "Execute them! Shoot the despots!"

Peng - "Right. They should be executed!" Is it cruel to execute these criminals?"

Crowd - it is not cruelty.

Peng - "No, it is not cruelty. It is the greatest benevolence."

Crowd - Execute the counter-revolutionaries. Uphold the People's Govt. Loyalty Chairman Mao."

And the 25 were executed the next day "to the great elation of the masses." Daily executions are reported in Nanking + Hankow - 200 a day for 2 to 3 months. 2,000 killed out of 30,000 ppl. in Kwangsi town. But the grimmest note of all is to see little children, kindergarten children, led out to take part in the execution parades - beating their little drums, shouting the slogans, clapping their hands at the field of blood as they watch the executions. Brutalization of the young. The next generation will have no heart.

Don't you ever wonder how people like that can be winning the world. They are winning. Within my lifetime this strange new faith has captured $\frac{1}{3}$ of the surface of the globe, 40% of the people of the world - 500,000,000 people are on the communist side of the iron curtain. Not all of them willingly, of course - but there are millions who choose communism gladly, and give their lives to it completely.

Why? ^(you say) why do so many follow them - and not us. We've been trying to win the world for 2000 yrs. Why hasn't the world followed us? Well, why should the world follow you. What have you done for the world.

Do you remember the story of doubting Thomas. Why did he

doubt. Why did he refuse to follow the risen Lord? ~~would he should see in~~
~~his hands the print of the nails, until he should thrust his hand into~~
~~the pierced side?~~ I once heard a minister suggest that it ~~was not~~ might
not ~~altogether~~ be ^{so much} a doubt of a resurrection. ~~No~~, what Thomas demanded was not
just proof that the Lord lived - No - what Thomas demanded was proof that the
Jesus who lived was the same Jesus who suffered + died for him. "Except
I shall see in his hands the print of the nails, and thrust my hand into
his (pierced) side, I will not believe," I will not follow. So Jesus came +
showed him the scarred hands, the pierced side - and Thomas, doubting Thomas,
rose + followed his Lord + His God to the death.

Why doesn't the world, this doubting world follow us?

Moffett

Information Concerning The Experiences of Christians

Under Communist Pressure

In Recent Years

in

Europe

Korea

China

"With emphasis upon determining what portion of the Christian program may prove to be possible and most valuable under crisis conditions."

CRISIS STRATEGY

Part VI

Section 3

2

Compiled for the Annual Staff Conference, Board of Foreign Missions of the Presbyterian Church in the U. S. A., February 10 - 14, 1951, Buckhill Falls

GOD CALLS THROUGH CHRISTIANS UNDER COMMUNISM FOR OUR RESPONSE

After a month's survey, admittedly hasty and incomplete, of the conditions of life for Christians living in a Communist controlled state, whether it be Soviet Russia and her Eastern European satellite states, or whether it be Northern Korea and the New China, I feel mentally and emotionally overwhelmed by the titanic challenge which confronts every thinking Christian. That God thus hurls His judgment and Call to Repentance straight through every outer vestment of our Church life piercing even to the core of our faith convinces us that the committment to a crisis strategy can only be a belated, initial, and feeble beginning of that new life which He empowers repentent and courageous Christians to receive.

My study, a tiny part in the crisis strategy, aims at discovering what our Board should now do in our Asian fields adjacent to Communist Asia. We have funds which need to be channeled wisely in the support of strategic projects that can strengthen the national Christians in their churches to meet the challenge, and possible the advent, of a Communist State.

I have written to 25 individuals, missionaries, who have been working in Communist controlled areas, to 12 persons whose positions enable them to receive and digest reports from their own workers and national Christian colleagues, I have 18 replies, including answers to the questionnaire, and I have read 70 letters and reports. In addition, I have been able to interview 20 persons with information and valuable judgment in these matters. In all this I have been seeking stories and facts about the nature of the on-going Christian life in those areas. (See Appendix-1)

WHAT HAVE THE FACTS BEEN?

In each area studied the situation of the churches, of the Christian institutions, and of the Christians themselves shows a steady and relentless implementation of the enforcement of the Marx-Lenin-Stalinist policy concerning the Christian religion.* The degree of fulfillment may differ, but the direction is clear that the Church is allowed a carefully controlled and extremely limited life of church worship - with all the activities which we class as institutional, social service, religious education, etc., so challenged and curtailed by every clever device, fair and foul, that in many places nothing is allowed but worship.(A) In many places even worship seems to have "withered away" by planned careful gnawing at the roots of faith and thought. In other places church worship has been stopped either by violent methods or more subtle methods as control is secured.(B) In this persecution of church life and the resultant process of dwindling away an unmistakable factor has been the internal sins, weaknesses, and shortcomings of the churches and their programs.(C) The latter cause is most hopeful, for through repentance and change much new life is possible. But the few examples of projects or churches more "prepared" for Communism, where a newness of life or vision in relation to the challenges of our modern revolutionary age were evident, showed a victory perhaps in ultimate promise in face of the Communist policy, but really showed nothing more hopeful in "continuing the work" than a slower process of becoming limited and controlled. (D)

A dread prospect looms before us today: not only Christian Life, Work, Faith, and Order that proves impotent before the many-sided powers of Communism, but the church itself must be desparately concerned for its own survival. We take heart in the knowledge and in the faith that there is survival. Christ who calls men to eternal fellowship with Him is not dead in those Communist dominated lands. God, who over-rules and rules in history, is thus judging, revealing, and redeeming His Own sons, His Own daughters, and His Own world in this century of world revolution and in the very revolution itself.!

What were the factors in those situations where "continuing life and work" lasted longer?(E) In some places the Christians resisted persecution more successfully,(E-1) avoided probably swifter measures of liquidation or control, lived through even the worst of persecution, (E-2) or discovered new ways of life and witness.(E-3) An almost unanimous reply has been that the determining factor was a "committed faith" - "deep Christian experience - everything else marginal" - "real living faith" - "a living spirit in the Churches" - "deep conviction of Christian Truth," etc.(F) In questionnaire and letters I found that personal prayers and Bible reading - coupled with "firm grounding in the Bible" - were rated consistently highest as the kind of activities that contributed most to "continuing life and work."(G) In many instances "vigorous practice of corporate prayer" was also cited as equally important.(H)

Cited very high among these factors of survival was the quality and training of both professional and lay leaders.(I) At the January 18 ('51) meeting of the F.M.C. China Area group these factors were discussed, and here again the quality of leadership was put next to the top.(J) Such traits of character as "faith, courage, tact, frankness, and love even when attacked" were cited both at that meeting and in many answers to the questionnaire. In this connection, however, it is interesting to note that in Korea most active leaders of this description were successfully liquidated - with evidence that some were put into forced labor and some shot and others imprisoned and tortured to death. The replies, nevertheless, rated leadership high.(K) In Russia and East Europe liquidation of the best leaders has been consistent, and one person interviewed reported that average ordinary priests get along better than the more able ones.(L) This factor then is important, but dangerous! In some situations when a rapid succession of new leadership to follow each "liquidation" of former leaders is called for, this factor becomes extremely essential for the "on-going" life of Christians. The history of the Christian groups in areas of Shantung support this observation, as do some remarks from Korean missionaries.(N)

One of the obvious and major factors in determining the continuance of Christian life in general patterns and extent to which we have become accustomed has been the policies, power, and actions of the Communist controlled governments.(O) In Korea, where the policy of "persuasion" proved quite unsuccessful early in the game, it still took over a year for the New Government to acquire enough power and position in its own eyes before it adopted a primary policy of "persecution" to enforce the persuasion.(O-2) In China, after the early violence of a revolutionary party struggling for its life and for victorious power, the policy since the establishment of the People's Democratic Republic has become rather consistently one of "persuasion". These policies are always interrelated, it must be remembered, and the threat of violence provides constant teeth to a bark that could hurt should it bite.(O-3) The trend towards increasing strictness in these regulations of the state is clearly seen in the record of Eastern European countries (O-1).

Unity in the Spirit and freedom from internal dissensions in any institution or church group spells greater continuance than is possible in groups where unity is lacking(P). In certain European situations the reported ability of the Communists to instigate and fan up dissention within the ranks of institutions and church groups through loyalty oaths, threats, spying, etc., causes one to wonder whether this will not be even easier for them to do in Asia where the level of education and "experiential awareness of modern totalitrian methods" is so much lower for the Christians as a whole. A secretary of the N.C.C. in China, however, states that, "government pressure may conceivably kill even a strong and vigorous Christian group, though I am not aware that it has happened yet."(P-1)

Where certain sects and groups have followed a course of complete detachment from the social life of the community and nation, sustained in a kind of spiritual fervor that lives "out of this world" in its aims, the continuation and multiplication of the members in this kind of Christian life has been noticeable. Mystical,

emotional prayer, dogmatic Bible-based convictions, and soul to soul evangelism sustains such groups through most forms of persecutions and often permits them to be left alone in the early stages of their life under Communist authorities. The story of the Korean Christians and of the fundamentalists in China illustrates this fact.(Q) The question is legitimately asked in what way can God use them for the reconstruction or up-building of a society and nation? They consider the world is the Devil's anyway, so they produce no constructive thought or action about social justice and responsible life in the world as a part of the on-going Incarnation. But their success and growth calls us to admiration and to re-thinking.

The story about our institutions: hospital, schools, social service centers, etc., is that they become almost if not completely nationalized and geared into the planning of the state, and then become channels of state propaganda.(R) Christians of strong faith and groups with unity have stayed on for some time, and many are still serving, in these institutions, but there is great doubt whether the influence of the institution can be called part of the witness of the Church or that Christian charity and ethics can be traced in the actions and policies of the institutions. Again, the degree to which the Communist program has taken over the work of the institutions varies with the situation in each land and area. If the general direction tracable in Soviet Satellite states of Europe can be called in any sense indicative of the probable trend and "end" in Communist States of Asia then we can expect absolute control of all activities in this sphere.

The last institution to become seriously curtailed by Communist pressures has been the Theological Seminary and the Bible School. Even these eventually succumb to various kinds of "control." The contrast of stages in pressure can be seen in the stories of Europe, Korea, and China respectively.(S) Economic pressures are followed by attempts to regulate parts of the curriculum and then even the appointment of instructors through some agreement reached between the "democratic church councils" and the "department of religious affairs."

In dealing with Christian Rural Service Unions, however, I find it is not so easy to assess the significance of their continuance, not sufficiently traditional or numerous to give grounds for weighty conclusions.(T) I have information only on two of the centers in China that were potentially well-developed examples of this kind of Christian social witness and total ministry. To date the news is that they have carried on, even through great internal and external hardships, still staffed by Christians of their own choosing, providing the example of real constructive service that community and local government appreciate. Many stories of cooperative projects in training personnel for the government, in seed distribution with county officials, in country agricultural fairs, etc., lead to the happy hope that here is a real way of continuing Christian life and work without being basically molested. Certainly the government has been happy to use them. They are not strong enough to be a threat, but the facts of Communist theory caution us against undue optimism. When they have well-trained leaders who know how to run such centers they may want to take over these private enterprises of social service, especially since they cannot be altogether self-sufficient. This leads into an observation with regard to "indigenous" movements that are completely self-supporting.(U) Certain 100% Chinese sects groups like the Jesus Family and the Little Flock among the masses (as well as the middle and upper-class workers and intellectuals) have demonstrated the most spectacular form of not only "continuing Christian life and work" but even of unbelievable growth during China's greatest modern time of overall poverty!(U-1) Likewise the Student Christian Fellowships, both fundamentalist of an I.V.F. pattern and traditional Christian of the S.C.M. pattern are able to grow with no support from outside, although they borrow equipment and halls for conferences, etc.(V-2) Their essential life is in the Fellowship of Worship, Study, Service, and Evangelism. Independent churches seem to flourish too.(U-3) Even the traditional country or city church founded by Missions is now continuing through self-support.(U-4) Pastors and workers must be supported by their people and their own productive labors, for contact with

the "outside" is intended to be broken. (U-5) Those which were self-supporting at the turnover fared better than those caught in a position of great dependence. This is no guarantee to continuance, however. (U-6)

In line with this is the pattern of "communal life" such as is evident in the example of the Jesus Family in China. (U) This kind of communistic pattern on a small scale is so "total" that the reputation it wins among Christian circles as well as government circles appears to be phenomenal. It appears to be the safest way to survive and grow in a Communist society, but the contributing factors of burning faith unto daily poverty and willing death, Pentecostal fervor, etc., are not to be overlooked in a last hopeful clutch at the "communal life" as a way for ongoing witness and life in the Communist state. Again, examples are so few outside this Family, that we should not over-do the conclusions. There are rumors of this kind of family living, (perhaps not so crystalized into a definite system) coming out of Eastern Europe - but they border on the Fellowship Cell idea as well. (V)

This survey cannot attempt to be exhaustive, but mention must be made of other factors that are important to the on-going life of Christians which may be seen rather as hindrances to continuance. One of these is organic and ecumenical relationships with over-seas or "foreign" Christian groups. (W) Undoubtedly the sense of ecumenical fellowship has been a faith-giving and sustaining factor in the courage of some Christian leaders, but the actual extent of overt "connections" leads to early and swift measures when "honeymoon" periods pass. This is vividly true of Korean Church experience, and obvious in the laws of the European Communist States. It is powerfully true in China through the weight of the anti-imperialism propaganda drive and its persuasive force. The process of cutting off foreign contacts has been slow but sure, and not head on, but the results are generally the same.

Many Christians and institutions that carried on extensive and direct relief projects for over-seas agencies seem to have come under very heavy suspicion, arrest, trial, and trouble. (X)

The kind of Christian who sincerely incorporates Marxism into his faith about reality, (Y) or who separates his social thinking from his religious convictions but whose social thinking, for various reasons, is "in line" with dialectical materialism, (Y-1) frequently becomes a conscious or an unconscious agent for the gradual seizure of administrative control through "democratic church" developments, Christian "front" organizations, and reformed national council bodies, etc. He becomes a part of the wooing process that seeks to corrupt the Church and to establish the Church under a practical, if not theoretical, absolute state authority. For Christians to be concerned about a theology and an action that deals with economic, political, and social change under the judgment of a righteous God, for Christians to adopt some form of socialism, the danger of becoming "tools" is multiplied because of their views! Only thorough knowledge of Communism can guard against this, it seems, although how helpful a guard this can be is not clear. (Y-2) Here is a problem to grapple with!

To sum up these observations from a negative point of view we can say that the following factors tend to insure more rapid downfall of the continuing Christian life and witness in a Communist society:

Lack of burning faith and deep experience of Christ - Bible, prayer, and fellowship rooted.

Total, only temporarily lenient, government regulations and policies that aim to corrupt, control, and liquidate the Church

Rough and untrained government officials of the area

Weak, fearful, uncourageous, tactless leaders

Dissention and disunity in the ranks

Traditional and institutional service of society where Christian factor is low

Lack of self-support in salaries, programs, and organizational forms
Large-scale "foreign" relief programs
Lack of identification in spirit first and then in living with the people served

Extent of "liberal" (rational naturalism) and progressive (socialism) thought at the same time unaware of a primary Church, Bible, Worship loyalty and unaware of the sin of man practically present in Communism.

Degree of large-scale ecumenical relations

Untrained leaders and laity - in Bible, Church History, Theology, etc. Home - life, Church and Community Tasks, etc.

Lack of religion in the "home."

Lack of productive skills

Stated positively, we can say that the portions of the Christian program which have proven to be possible (for a limited period of time) and most valuable under crisis conditions have been the following ones. These are drawn both from statements of those who replied to our inquiries and from the evidence of existing situations.

The deep experience of Christ as Lord

The power drawn from all forms of worship, prayer, and devotional singing

The strength of intense and devoted Bible study, and firm grounding in the Bible

The influence of able, courageous leaders and pastors

The witness of the "saints" found among educated and uneducated Christians

The abiding unity in the bonds of the spirit found in small fellowships, church groups, institutions, inter-denominational councils, etc.

The degree of self-support attained by any Christian group

The security and help that comes from close identification with the "people"

The Christ centered, Church-centered home that daily worships together.

The awareness of the threat of Communism, yet firm decision to witness to the end.

Living in a life detached from public life.

Reputation in the eyes of the common people.

Specific service of medical, agricultural, technical work - for a time.

In The Light of These Things What Do We Do?

Having looked at the question of relative survival of the life and work of Christians through their churches and institutions and other fellowship forms of witness, and having noted the general factors that favor or hinder relative survival, it would seem logical to proceed to select the factors that should be strengthened in a strategy for continuing witness in areas adjacent to Communist Asia.

If we do proceed in this way, however, we are missing the real issue - for we are not facing the basic threat and challenge of communism in the light of the knowledge of our Lord. These factors are surface effects of a deeper struggle. The deeper struggle must be seen. The will of God in this struggle and in these surface factors must be sought. Then, after careful searching of what lies before us and within us - then - we can proceed to plan.

THE THREAT AND CHALLENGE

We confront a Revolutionary Power which is grounded in a total burning faith about the reality of the world, society, man, history, and salvation. The doctrines of this Power demand totalitarian control of the economic, political, military, social, educational, psychological, and spiritual life of all peoples of the world as historical and welcomed necessity to the attainment of the goal of social salvation in historic classless society. The totalitarian control is in the hands of the leaders of Communist Parties - which believe they are destined to lead the

peoples to revolution, to the establishing of revolutionary states, and to the maintenance of power in these states as part of the step towards complete, world revolution. The Power of Communism is concentrated in the one who leads all leaders of Parties and hence their states, and thus the dictator of Soviet Russia becomes the logical dictator-elect of the world. Here we have what experts call a mixture of Soviet Nationalist Imperialism and of World Communism which combines the great power of a modern totalitarian state and the greater Power of religious zeal organized into one, unified command of one will in total action against the rest of the world and against the eternal, individual worth of any person anywhere. This is not all! Gear all this unification and centralization of Power into an actual historical situation where radical changes for the sake of the masses must be and actually are in process anyway, - radical changes that effect the economic, political, social, military, - yes, and spiritual life of the masses. What could be more opportune for Communism!

But this is not all! Look at the churches, their organization and work in Boards, Councils, Committees, Institutions, Missions, etc. - all of which is the structural way in which we have been receiving and living the CHURCH. Is it not true that the Christian churches in most all their forms and ramifications in our 1951 world are based in a culture and society that has become the rich man in a world of the poor. The forms for the acceptance and confession of Christ's gift of life in Him are forms quite similar in Protestantism wherever we look in the world - and they come out of our common European, British, American cultures. No wonder such forms cannot last when Western resources cannot go to the poor Christians of poor China! God's CHURCH once again must burst the forms with which the churches have tried to receive and confess His - for even though in the using of these present forms God planted His CHURCH into the lives of other peoples - He is now using the lives of these other peoples in their broken and "inherited" forms of church-life to reveal to the mother churches the new forms which must come for the continuing witness of his redemptive will in present history.

What I have been saying is that God is Judging and Speaking to us in the fact of the presence of Soviet World Communism today - and if we have eyes to see and hearts to pray we will know what is of God and what is of the Devil in these tremendous events. The great, important fact for us is that once again God is calling His Own People to soul-searching humility. Out of utter repentance can come both vision and will to work with His Will to receive and build the new forms for the Eternal Church! Perhaps we can see more clearly and talk more clearly

about rebuilding our economic, political, and social life as states of the world community. Perhaps we must live through the fire of world destruction and Communist victory before our repentance can be found. If our prayers and awareness can bring us to repentance first - thank God!

A - THE PROCESS OF DOMESTICATING CHURCHES UNTIL, IF ANYTHING, ONLY CHURCH WORSHIP
REMAINS

East Europe

Robert Tobias, Unity of Fellowship in Political Diversity. "The pattern in countries (East Europe), though some are more advanced than others, has been so similar as to raise questions concerning a common origin. Minor details can be fitted into a framework of seven major steps:

1. Nationalization of lands, capital, industry, labor, institutions (includes churches).
2. Nationalization of education - and the future generation of a nation.
3. Elimination of religious opposition. "regardless of the reason for opposition - whether actual or imagined by government leaders - churchmen who constituted a threat to the regimes have been put out of the way on charges of black marketing, sabotage, spying, or hindering the progress of the people. Unfortunately, there has been enough truth in some charges to make it difficult to assert, categorically, any man's complete innocence. On the other hand, there has been enough untruth in the total charges, and such a list of charges against any man to the point of absurdity, as to indicate that trials are held to get leaders out of the way, not simply to prosecute them."
4. Severing of contacts abroad. "religious leaders may not consult with, nor receive support from colleagues abroad except through approved government channels."
5. Control of the administration of the church (through councils of churches, unions of clergymen, key "placed" leaders, government financial aid given with conditions, nationalization of all private contributions, etc.
6. Breakdown of the unity of the Church. (loyalty oaths, mutual spying, etc.)
7. Result - a domesticated church. (Communists need church domesticated in Europe to serve two purposes: as "an opiate to ease pain of social revolution," and as "an effective means of its own destruction."

"such a (controlled) church, limited involuntarily - perhaps even to some extent voluntarily - to worship, burial, prayer, and such part in the political parade as is given it by the government."

Charles West, Christian Witness and Communist Society, p. 34: "'Politics begins,' says a report from East Germany, 'at the church door.' It permeates the home, the play and work life, and even the personal meditation of people of all ages. Only the service of worship itself stands unaffected in Christian life.... We can be grateful for great churches - the Russian Orthodox in Russia pre-eminently - which have preserved the Scripture and a center where men can worship."

"Ten Commandments of Communism" (in Konsomol pamphlet) include:

1. Never forget that the clergy is the most powerful enemy of the Communist State.
2. Try to win your friends over to Communism and remember that Stalin, who has given a new Constitution to the Russian people, is the leader of the Anti-God army, not only in the USSR, but throughout the world.
3. Convince your friends not to have any contact with priests.
4. Watch out for spies and report saboteurs to the police.

10. If you are not a convinced atheist you cannot be a good Communist or a real Soviet citizen. Atheism is indissolubly bound to Communism. These two ideals are the pillars of Soviet power.

China

Rev. John Fleming, Church of Scotland, Missionary to Manchuria, Jan. 26, 1951:

"Looking back on our pre-Communism days, we were inclined to plan for institutions, which, having a social service value, might be allowed to continue. We were doubtful of the Theological College and a good deal of the Church work being allowed to continue, but what has actually happened has shown how mistaken we were, and, of course, this is true of other parts of China. We thought hospitals would be left to carry on their job, but out of 15 hospitals now only 3 remain within the Church's control. The rest have been taken over in various ways and for various reasons. The Church on the other hand, in its ordinary worship and congregational life, has been left, though not left alone. It has been subject to various kinds of pressures. In general, institutional life and work of the Mission-Church set-up has been shattered in the North-east and only the essentials of positive Christian fellowship, worship, faith, remain, and even the churches in their congregational strength have been reduced. Only sincere believers and genuine inquirers still show allegiance. Four-fifths of the former 300 congregations have disappeared or abandoned organized activity. (Many in the North disappeared before 1948 when the Communist class war was much more severe than it has been since); many individuals have quietly drifted away; but the faith of Christians is being tested and many of those still in the Church have testified to firmer belief than ever, and many Christians see the present regime as a judgment and a sifting of Church."

Korea

Rev. Harry J. Hill, Presbyterian (USA) Missionary to Korea.

"Pastors and other church leaders were asked to cooperate with the Red regime, to preach on loyalty to the established government and related subjects, to take prominent part in 'Patriotic' demonstrations and, finally, to join the Soviet-sponsored 'Christian League' by which they agreed to implicit obedience to all government regulations. Presbyteries were forced to take detrimental actions, even erasing from their rolls ministers who declined to join the League. People of the churches were required to furnish labor on Sundays. Parades and patriotic demonstrations were almost invariably held on Sundays, and participation was demanded of Christians.

"At first there was moderation and something of tolerance. Gradually the demands became more inclusive and insistent until finally no man not a member of the "Christian League" was permitted to do pastoral work, to preach in the church, or to teach in the Theological Seminary. In the Spring of 1950 all theological students were required to join the League or drop out of Seminary. To indicate progressive severity of Red officials, witness the liquidation of more than one hundred church officers, including twenty-seven pastors (twenty-two Presbyterian and five Methodist) in Pyeng Yang, October 1950."

B - EVIL WORSHIP FORCED TO CEASE

Rev. Harry J. Hill, answer to questionnaire.

Whatever may have been the best tactics in China or other countries, the best men of the North Korean church, in the summer and fall of 1950, felt

that any large degree of cooperation with the communistic program was out of the question, inconsistent with Christian faith and practise. Some of the twenty-seven pastors liquidated in October 1950 were members of the Christian League but that did not insure their continuation in the service of the church. The authorities recognized their failure to "wholeheartedly support" the government. In this connection it should be stated that representatives of every department of the People's Government attended many of the church services, taking notes on the sermons etc., so that occasionally the "visitors" in small churches exceeded in number the worshippers!"

C - INTERNAL SINS, WEAKNESSES OF CHURCHES CONTRIBUTE TO THE PERSECUTION AND FAILURE

Victor Hayward, Shanghai, January 1950 -

"As regards country Churches, however, it is estimated that about 80% of those in North China have already ceased to function as organised communities. This figure is too eloquent to need comment. There are several factors which have caused this terrible decline, among which the timidity of many Christian leaders cannot be denied; yet there have been many grim causes for timidity which are little known."

Mrs. Paul Super, Poland Y.M.C.A. in interview stated that: the pastors and members of churches were successfully threatened into becoming spies on other pastors and members, leading to division of churches and enforced support of department of religious affairs policies and persecution of the courageous "faithful."

Robert Tobias - Unity of Fellowship in Political Diversity -

"Where the churches have developed self-support by member-stewardship, there the church is nationalized, its budget provided by the state - for pastors and parishes approved by the state. Any contribution from the congregation or from abroad goes to the state for the total church budget."

D - THE GRADUAL CONTROL OF "PREPARED" PROJECTS AND CHURCHES

C. C. West (Notes on Hayward's July report)

"The church leaders were approached to sign a petition favoring peace and against the atom bomb. This they did, in the general form of the Stockholm petition, not being aware of its international implications due to lack of information from abroad, or, if they were aware, not considering them as important as the positive value of being able to declare themselves sincerely on a point which the government was stressing namely opposition to war and atom bombs. After the general petition was duly signed, however, apparently the whole elaborate propaganda argument was added to it, from the words 'this is our statement' on. I gather Dr. Y. T. Wu was responsible for this trick. After the total was published the leaders could not withdraw their signatures without unloosing adverse propaganda on their churches which might lead to a wave of difficulties in practical ways.

"The statement was signed in Peking at the time when church leaders were meeting with Chou En Lai on the general question of the place of the Church in the New Democracy. It was clearly one of the moves in the bargaining process. There is no evidence that the text was hatched them by the government to sign. Rather it seems that the government asked the church leaders what their attitude was toward the atom bomb and world peace. The insinuation in such a question is that the place of the church in the new order will partly depend on how enthusiastically it can produce a Communist statement without direct pressure."

E. SITUATIONS OF "CONTINUING LIFE AND WORK"

1. Temporary Success by Resistance to Pressure

Excerpts from letters of C. C. West, p. 2: "It is possible that if Christian churches have the courage to demand it, we may even be able to restore religious freedom in the country districts. The Cheeloo School of Theology was ordered closed by the government in Tsinan. They appealed the case to the central government in Peiping, and won. The school has opened this fall."

Christian Witness and Communist Society, p. 20: "The first demand was for re-education of the school students and staff in the doctrine and program of the Communists. These sessions Mrs. King attended and then ceased attending on the grounds that they interfered with her duties as school mistress and with her religious practices. She made her point more telling by reciting to her critics the exact contents of the latest re-education meeting which she had not attended. This content had not changed for many weeks.

"The problem of 're-education' was followed by a host of others, such as beset every private school in China. Mrs. King was given orders to combine her Christian school with two other private schools in the town. On this point she made a stand. The government could order her school to close but it could not force her to surrender its independence or its Christian foundations. When the issue was thus forced, the government backed down. The Communists prefer to create the semblance of a popular movement rather than to force changes by state decree. The next attack then was to be expected. In this school there were only three members of the New Democratic Youth Fellowship, but they succeeded at first in intimidating both students and teachers. The fear of being labeled reactionary, in reports which these young people might make to the government, and the uncertainty as to how far the activities of the young people were dictated by the government, gave them a power beyond their numbers to disrupt the life of the school. They instituted criticism meetings which played up the grievances of discontented students. Against all of this, however, Mrs. King took a fearless hand. She herself sat as chairman of criticism meetings, took responsibility for that which was criticized, and in many cases exposed the shallowness of the critics. Then she turned to the students and pointed out that in both Christian and Communist ethics, criticism must start with self-criticism and self-reform. She carried the case of the New Democratic Youth to the government itself, asking what moral example Communist youth should set to their fellow students. The result was a reform in the Fellowship on orders from the government itself."

2. Live Through Worst of Persecution.

Rev. Harry J. Hill, Letter January 1951: "Pastor Kim Hi Sun - Never self-seeking, utterly dependable, the missionary's right hand in Bible School responsibilities, his Master's outreached Hand in investigating cases of need and administering funds for relief, he was one of the most promising helpers and associates of the station. After the withdrawal of the Mission force in 1941 he continued relief work, finally taking charge of a Home for the Aged under the auspices of the Korean Church, a work which he continued in spite of increasing pressure and difficulties after the 'People's Government' came into power.

"Having formerly completed his Seminary course he was now in middle age duly ordained to the ministry. A man of strong convictions and discernment, he felt that he could not join the 'Christian League,' sponsored and controlled by the government. Also he was known to have been closely associated with the American missionaries. He was

arrested, sentenced to six years of hard labor. During the months preceding the northward push of U.N. forces, one thousand of these prisoners had been sent to work in a gold mine, Pastor Kim among this number. Twenty out of the twenty-four hours they were forced by their guards to work. Under this treatment an average of three a day were dying. As U.N. forces advanced, the plan to drive prisoners up into the higher mountains and execute them became known. As they were being herded on to their death, Hi Sun, noting the weariness of his guard, stepped out of line at two o'clock in the morning and made his escape. Four days of walking brought him to his home in Pyeng Yang. Three days more brought to that home his loved missionary associates after nine years of separation.

"Again, for five short weeks he became my much needed partner. When the Red Sea poured down from Manchuria he and his family were evacuated. Their present trials and location we do not know but we believe that they will be guarded for a place of leadership in the days ahead. His two sons had been students in the Seminary until the demand for all to become members of the League, when they with about four hundred and eighty dropped out. One son, especially sought by the police, was hidden in a hole dug underneath their little home for three long months. It is such men, such families as these, which seem to us to spell achievement."

3. New Ways of Witness

Robert Tobias: "Let me try to describe them. They have no Bible schools, no church clubs or youth groups, no church recreation halls, no orphanages, hospitals or old people's homes, no endowments, estates, or profit-bearing investments, no church papers, and in many cases no set hour or place of worship. They meet in homes, in small groups on farms or in factories for prayer, worship, Bible study and mutual encouragement. Pastors and bishops live, not in luxurious palaces or monasteries, but in simple, oft-times nearly bare apartments or barracks with their people. Most - like Paul - have taken up work as farmers, accountants, teachers, miners or repairmen for their livelihood. Pastors are as lay elders of the congregations, and elders are responsible pastors of their flock. Children receive their religious instruction in the home. Parents teach, and learn with them.

"May one call them a church? They are a living, worshipping community, a fellowship of believers whose *raison d'être* is to emanate thanks to God for His love. Its ministry is mutual encouragement, comfort, support and evangelism. They hold life in common - its joys, problems, its sufferings and its resources. It is almost family size, each fellowship comprising five to fifteen families. It is aware of a universal Christian fellowship through prayer and personal contacts.

"There is no question of power politics or world-shaking resolutions; but they are converting jailers, and students and laborers and political leaders. Their concept of a new kind of community - the family of Christ - with all its social and economic ramifications, is not without its adherents among idealistic party members. Their rejection of materials as of ultimate importance, whether administered communistically or capitalistically, gives them the fearless kind of boldness which confounds magistrates and challenges youth. Perhaps I am too optimistic, but I suspect that in a day of disillusionment with political regimes, there may be added to them a great many souls.

F - "FAITH" - THE DETERMINING FACTOR

The fact that almost all questionnaires unanimously indicated (and many inserted with additional wording) that "firm grounding in the faith" was the primary factor for whatever survival of continuing witness remained is enough of a fact to substantiate this conclusion!

G & H - PRAYER AND BIBLE

Chaplain Arch Campbell, Taegu, Korea, January 30, 1951.

"The only answer to the question of the preparation of Christians for such an ordeal, aside from the recommendation of the wearing of bullet-proof vests, is a genuine infilling of the Holy Spirit in the manner of that in the acts of the Apostles. A thorough grounding in the Word of God is of course essential. Only this can have any influence against compromise and failure and only this can give not merely consolation in suffering and bereavement but the "glorying in tribulations" spoken of by Paul and Peter and the "counting it all joy" spoken of by James. The development of a life of habitual deep rooted prayer is without question another essential in the preparation of Christians for such First Century persecutions. Fortunately this prayer life, as well as the study of the Word has been an outstanding feature of the life of the Korean Church. Not much credit for it can be assigned to the missionaries, but to the Koreans themselves. It is a sad fact that attendance at the day-break prayer meetings, the all-night prayer meetings and the days of fasting and prayer have been a heavy burden on the weakness of the missionary flesh."

Christian Witness and Communist Society - p. 18

"In one Christian school, for example, a month of political training under government direction was ordered for all students, which began with the 'scientific' attack on religion, especially the Christian doctrine of creation. The government felt confident that the Christian orientation of the school could be overthrown by this process. Already Bible Study had been eliminated from the curriculum and few students were seen at daily prayers. The result, however, was the opposite. Students who shared fully the Communist idealism yet suddenly became conscious that something precious to them was being attacked. They organized theological and Bible study groups. They met each morning in spite of ridicule from "New Democratic" youth, for prayer. And out of this they developed a living theological answer to the Communism they knew."

I - QUALITY AND TRAINING OF LEADERS, LAYMEN AND PASTORS

Peter Nelson, Tsinan, Shantung, China, November 20, 1950.

"An article from the National Christian Council Rural Church News was recently quoted in a News-letter to us, and we are repeating it here as we feel sure that it will be helpful to you in the understanding of the situation. The translation reads as follows:

"During the past two or three years the church at "village" in Shantung, has had no proper persons in charge. The people have been like sheep without a shepherd, even thinking that the Church was finished. Christians had nothing to do with each other, or with God. The various village churches were in a most pitiful state.

"A Retreat for Church Workers was held in "village" from July 15-25 when it was decided to invite Pastor X to do evangelistic work at the "village." On August 25th Pastor X accompanied by Elder Y left to revive the Church at the "village."

I. continued. "All difficulties were overcome by prayer. On arrival they presented their credentials from the Synod to the city government and the Public Security Bureau. In the spirit of the Common Programme, the City magistrate gave them much help, advice and protection. The secretary of the Public Security Bureau said, 'No one dare interfere with your freedom of religious belief, but your country church meetings must not clash with public meetings - otherwise there is no difficulty. If any trouble should arise, we shall do our best to assist you.'

"During the next fortnight they visited church members, and revised the church lists. There were 162 members altogether, 71 men and 91 women. Copies of the lists were sent to the district authorities and to the Public Security Bureau.

"When the monthly meeting of the "village" church was held in September 10, attended by over 100 members altogether, the election of church officers took place. After the meeting a souvenir photograph was taken. The joy and gratitude of the Christians is difficult to describe." How important it is to have leaders!

J - FOREIGN MISSIONS CONFERENCE, CHINA COMMITTEE MEETING, January 18, 1951

Survival Factors

As a result of discussion from the members present, including many recently returned missionaries, the following listing of conditions effecting survival was noted:

The degree to which local government officials honored the People's Political Consultative Council's ruling on "freedom of religious faith."

The tactfulness, courage, frankness, and faith of pastor and people.

The presence or absence of factions in churches and Christian institutions.

The amount of direct overseas relief distribution carried on by anyone.

The degree to which a group had become "indigenous."

The extent of friendship with local officials.

The presence of well-educated and experienced leaders.

The danger and the helpfulness of inter-church and ecumenical relationships.

The past history of the group and the nature of local public relations.

The degree of detachment of Christians from the social life of the community.

The extent of local self-support and of local leadership.

The methods of use of foreign funds.

K - KOREAN LEADERS LIQUIDATED BUT IMPORTANT

Dr. Horace Underwood, Answer to Questionnaire.

"The strong leader is DEAD - very dead and as many of his well trained leaders as dare to stand. There are no Cooperative officials. Such few as hoped to be are now DEAD. Your hospital, your school, your relief work, everything except perhaps the privilege of opening the doors once a week for such brave ones as dared to come - all has been taken from you - including your own children, taught to hate God and you.

"Pastoral leadership and strengthening of the people before the 'new conditions' has helped millions. Once the 'new conditions' begin to work strong leadership outside the party is not permitted. 80% of our Protestant ministers were killed and the remainder hinted that they might be killed. Well trained but chiefly courageous members ready one at a time to step into the danger spot when the previous man is GONE."

L - RUSSIAN AND EAST-EUROPEAN LEADERS' LIQUIDATION

C.F. - J. B. Barron and H. M. Waddams, Communism and The Churches
S. C. M. Press, London
(A Must for every Christian leader)

M - NEED TO PREPARE FOR RAPID REPLACEMENT OF LEADERS

Refer to "K" above.

N - JESUS FAMILY IN SHANTUNG

"A Christian Communist Settlement in China," by Wang Shih-peng and H. W. Spillett - Missionary Research Library Bulletin No. 13, Dec. 1950.

"THE JESUS FAMILY AND THE PEOPLE'S GOVERNMENT: The Jesus Family welcomed the establishment of the People's Government. Government officials have on their side showed great interest in the Family. Parties of political and industrial officials have visited the Families and made careful studies of the economic organization. A statement which the Ma Chuang Family prepared for submission to the Government concluded with the following passage:

'As regards the Family's understanding of the Communist Party, with us this is more than theoretical comprehension; we have these many years practised the true spirit of communism in our actual living.

'Because we belong to the class of proletarians, and have personal experience of the life of the poor and the standpoint of the common man, we receive the orders of the present democratic government with the greatest of pleasure, as fish coming to the water.

'Naturally, we are the more willing at the call of the Government to give all our strength to activities for the enrichment of the masses.'

"As a communist settlement, the Jesus Family is an extremely advanced experiment. It has reached the goal of a classless society; it has abolished private property; individualism has disappeared. All its service, however, is service for the Lord of the Family, Jesus Christ. This 'superstition' was of course incomprehensible to official visitors.

"PRESENT STRENGTH OF THE JESUS FAMILY: The 'Old Home' at Ma Chuang is now a community of about 500 persons. It is a small village standing on about four acres of ground, with its church, workshops, dormitories, school, hospital, etc. Nearby is the faming land, some 24 acres, the property of the Family and the source of much of the food supply. (The Family's production of grain is about one-third of their needs, but the vegetable production is not only adequate, there is a considerable marketable surplus).

"The Old Home is the prototype of one hundred or more 'Families' in North, North-west, and East China. The great majority of these are in Shantung; the rest are rather thinly scattered in eight different provinces. Accurate figures of the Family membership are not known. By a rough estimate, the total may be given as about 6000 persons."

O - POLICIES AND ACTIONS OF COMMUNIST CONTROLLED GOVERNMENTS TOWARDS THE CHURCH

1. The following outline was submitted by an associate general secretary of the World Council of Churches to describe the techniques used in Europe where the attack on the Church came "always after a period of reassurance and outward calm."

1. Fellow travelers are planted in the churches;
2. Suspicion is created of the strong leaders of the churches;
3. People for one or another reason sympathetic to Communism are urged to bring charges against them and if possible, have them removed from office;
4. They are replaced by weak leaders subject to government control;
5. Often control is exercised through government subsidy and in certain cases by the direct payment of ministers salaries;
6. All education of youth is controlled;
7. Contact with the outside Christian world is cut off;
8. Those who are punished and later those who are killed, (as they usually are sooner or later) are punished as traitors, not as martyrs, every effort being made to bring some charge against them for a supposed violation of law;
9. Every effort is made to prevent the Church from influencing public life;
10. The Church is, however, maintained for the purposes of the State as its domesticated servant;
11. When the period of torture and pressures has arrived, new and incredibly clever skills are employed for mental perversion and the securing of so-called "voluntary" confessions;
12. By these and other methods, the Church is reduced to a point where it can have little or no visible effect on corporate or public life and no power of self-direction in corporate ways.

Note: in Barron and Waddams Communism and the Churches the proclamations and laws of the governments in Eastern European Satellite Nations can be found a record that present the facts on which the above outline is seen to be true. in Markham's Communists Crush Churches in Eastern Europe we can read the description of the actions taken by the governments in persecuting, limiting, and domesticating the churches.

II. In Korea the persecution seems to have been more complete.

Rev. Francis Kinsler, January 22, 1951 -

"The pressure of Christians and Churches in North Korea continued for five years, and consisted first of taxes unbearable on property, interference with Church services, forming a 'religious association' of Christian leaders supporting the communist regime, gradual elimination of Christian children from schools, taxing Christian businessmen out of their capital: but that is as nothing compared to the increasing 'ELIMINATION' of Christian leaders and Christians without any process of law, notification, or explanation, by entering homes, taking away their victims and never letting them be heard of again. The red invasion of South Korea meant the elimination of many, up to %80 of the pastors in some districts, the shameful colaboration of a few, and the flight and hiding of the many. The war has greatly accelerated the degree of attack against the Christian Church."

Rev. Harold Voelkel, October 1950 -

"The greatest loss and the serious and irreparable loss up north here is leaders. And in this respect the Russians show the diabolical evil of their methods. Not only the leaders of the Church but all doctors, teachers, skilled technical men are gone, so that not only the church but education, industry, and government are without leaders. The Reds conducted a systematic, apparently a fine tooth-combed extermination of the leadership of North Korea.... The (one of 'the') method of liquidation was to march them long stretches from day to day northward until wearied and then in their exhaustion, unable to trudge along any longer, they were shot. Rows of graves are here and there, everywhere. Bodies, too, are constantly being discovered."

November 12, 1950 - "The saddest part of the Pyengyang story is the human story. Scarcely a home that has not lost some loved one. The Christians were especially persecuted. The Catholics lost one hundred percent of their priests. Eighty percent of our Presbyterian pastors have disappeared. No one holds out much hope of their return. All during the occupation (Russians) individuals would suddenly disappear and never be heard from again, but shortly before the U.S. Army arrived there was a general round-up of pastors, elders and many others." (In one village over 100 Christians were rounded-up and shot in one operation just before the U.N. troops arrived)... November 30, 1950 - "(In Wonsan, at a get-together with pastors and Christians) Then we got down to the last ten years experience, five each under Japanese and Russians, and it was the same old story, true to the pattern of incredible cruelty and persecution. All institutions were taken away from the Christians and operated under government supervision. Sunday Schools were banned. Gradually the ring tightened around pastors and leaders in the plan to liquidate them all and had a few more days elapsed before the U.N. troops arrived, the Reds would have accomplished their purpose. As it stands about 30 pastors and elders were martyred, clubbed, shot to death, and drowned.

"One pastor, a Han, leader of an independent congregation escaped from death thus: he was bound with his hands behind his back in the same group with Chaw Hi Ryum (head of the Womens' Seminary, alumnus of Toronto), and thrown into a ditch. Then the Reds began shooting their victims in the back of the head. One by one they fell over, and when those nearest Han fell they knocked him over so that it appeared that he had been shot. Han lay in that ditch for three days until he was absolutely sure that it was safe for him to run and he succeeded in escaping."

III. In China the period of reassurance and calm seems to be ending. 1951

In the north %60 to %80 of the churches are gone, many pastors missing, some leading Christians in the turn-over have been shot or imprisoned, heads of seminaries have been sentenced to years of hard labor, and all institutions of service have been taken over by the government.

Recent dispatches from Peking indicate that mutual criticism and suspicions among the prominent Church leaders of the nation are being sought, developed, and used frantically in propaganda measures.

A chaplain of a university in defending a missionary's interpretation that the troops in South Korea were United Nations troops and not United States troops (as all the papers in China consistently declare) was immediately imprisoned.

Worship in many rural areas has been finally stopped on the grounds of protection during land reform and on the grounds of hindering the production effort especially during the harvest season.

Hospitals, schools, colleges - run by Christians through Missions or National Church agencies and personnel have been increasingly "taken-over." Often the immediate published cause is financial difficulty due to taxes, lack of incoming funds from abroad, or suspicion of anti-revolutionary and imperialist activity.

P - UNITY ESSENTIAL, INTERNAL DISSENTIONS DISASTROUS

Tobias, Unity of Fellowship in Political Diversity, p. 5,6:

"A major tragedy of the Bulgarian trials was that under increasing pressure, pastors could not, or did not, maintain their own spiritual solidarity and community of confession and trust which might have provided firmer foundation for each man's integrity when isolated on the witness stand. There were denunciations, one or another, before government accusations were made known. Little cracks in the fabric of Christian fellowship which may spring from nothing more serious than jealousy over relief distribution, or election to office, or confessional differences, under pressure may become chasms of misunderstanding, distrust and hatred.

In China:

From missionary doctors it has been seen that where fellowship among the Christians and leaders of any medical institution is already strained or broken this presents the first opportunity for inroads of propaganda, pressure, and movement towards a "take-over."

Q - STRENGTH OF FUNDAMENTALIST SECTS AND CHURCHES THAT LIVE "OUT OF THIS WORLD"

Rev. Harry Hill, Pyongyang, Nov. 26, 1950 - during the 40 days of Allied "liberation."

(After describing the liquidation of Christian leaders)

"Yet there is remarkable courage displayed. Churches are calling pastors. Presbytery will meet soon. Bible Institute must be held, both for men and for women; to that end we are repairing the Mens' B.I. dormitories. You have perhaps heard that a 'hard-boiled' U.S. Colonel told Howard Moffett his first week here 'I have been in many cities throughout the world on a Sunday but I have never seen so many people carrying Bibles!' The Huge college gymnasium floor has been filled with Christians who came together on very short notice both last Sunday and today."

In China -

It was discovered during the early years of Communist occupation of the vast countryside and most cities of Shantung that the traditional denominational churches were closing, leaders left or were persecuted, and little remained. At the same time another movement of Christians was growing and extending into new areas of the province even though their leaders had also been persecuted. This group was the fundamentalist and radical communal fellowship known as the Jesus Family. (Hal Leiper)

Jim Crothers, Jan. 27, 1951 - "It was almost exactly five years from the time our missionary force returned to North China after the war till the Communists ruled that no funds could go from the U.S. to the Chinese Church. From our point of vantage looking back we must admit, I'm afraid, that we did not use our funds to best advantage. We were not preparing the Christians there for this time of self-support; rather, much of the time we were leading them away from it, in building up a bureaucracy the local churches cannot support, and in encouraging people to turn to subsidies... Meanwhile the Little Flock (a fundamentalist sect that is growing rapidly through the cities of China) was growing faster than our Church. At the time we left Peking (August, 1950), one of Sam Dean's engineering friends (member of Little Flock) was giving his time free of charge in helping build a church building to house a congregation of nearly a thousand - more in one congregation than we had in our three. It seems to me, we must do some real soul-searching at this point."

Frank Price, Dec. 30, 1949 - a paraphrase: seeing the growth of the sects, their indigenous self-support and their vitality, we realize anew how we need faith alive in our churches. Service projects are not the essential program. "If faith and worship go everything else in the rural church goes."

The growth of the I.V.F. type of student group has been noticeable in most educational centers and cities - even during the first two years of occupation by Communist control. Before I left Peking in August, 1950, they were over-filling every Sunday morning the large Peking Union Church - a group which had been organized for only four or five years. (Hal Leiper)

R - THE SITUATION OF INSTITUTIONS - HOSPITALS, SCHOOLS, AND SOCIAL SERVICE CENTERS

Tobias, (Ibid.) p. 1,2 -

"Nationalization of... institutions. . . The complete nationalization of charitable institutions (called for by new State laws) is more direct encroachment on religious initiative and services; the 'justification' of 'greater efficiency' is hardly convincing, though an honest greater efficiency would be welcomed."

"Nationalization of education... It was out of deep concern that the church established and nurtured most of the educational institutions existing in East Europe - I do not thereby sanction their teaching method or content - and it has been difficult for the church to give up its "child" to an atheistic regime - probably would have been difficult to any regime (note present struggle in USA). The problem is made more acute in that the new educational pattern not only continues a half-complete instruction - albeit another half - but becomes "total" in its demands on the lives of youth. There is no place for other than government sponsored or approved youth groups and activities. The form of the future masses is already set in today's children."

Rev. James G. Spence, Jan. 3, 1951, lecture notes: (lived next to a nationalized Presbyterian school in Hungary)

- "What happened in schools?"
- 1st - Change of textbooks - in history, science, civics - with pictures of Stalin
 - 2nd - Emphasis on Soviet greatness, culture, achievements in comparison with West.
 - 3rd - Removal of un-wanted books from libraries: A.J. Cronin, Bromfield, etc.
 - 4th - Classrooms redecorated: Stalin on posters, sometimes Lenin

- all over streets and public buildings too!

When Stalin was mentioned, all children jump to feet and clap rhythmically and shout in chant: "Long live Stalin! "Long live Stalin."

- 5th - Teachers grilled and examined to keep up with the latest from Moscow
- 6th - Developing of Red Pioneers - not obligatory but great encouragements
- 7th - Change of law about compulsory teaching of religion after a year - made it voluntary, if parents sign for it. Many feared - in some places church leaders acted quickly, encouraged parents to sign, so 97% did.
- 8th - State mixed up Catholic and Protestant children so not clearly divided as before.
- 9th - In 1950 only 50% of former numbers attended school.

In Korea (North) - Rev. Otto DeCamp:

"State takes over all such institutions (educational and social functions of Church) either gradually or suddenly. Christian influences reduced or eliminated and Communist influences substituted."

"Educational system - all children, including Christians, subjected to violent and incessant atheistic and anti-Christian teaching in all schools, as well as in other channels of propaganda. Marxist teachings forced into Bible classes and Seminaries."

"Brutalizing of youth; In South West Korea high School boys and girls forced to hack to death hundreds of political prisoners. One girl committed 150 such murders." ||-

In Wonsan - experience of pastor "X":

"By Spring 1946 informers began their activities and it became necessary to secure permission for any special church gatherings like a Bible Conference or Revival Meetings. Permission was sometimes granted but frequently after having received permission it was rescinded after only two or three days of a projected week's program.

"From 1947 on all Church activity had to be channeled through the League."

"(1948) Spies of the Intelligence Defence Corps swarmed everywhere, in churches, schools, factories, inns, and even in the police offices.

(Christmas Church Service) Beforehand children had been told in the public schools that they would have their names crossed off the rolls if they attended the service.

By Fall all food was rationed and none issued to those attending church. No Christian was permitted a job in a factory or permitted to work in a government office."

"(1949) Sunday Schools all but disappeared. Marxism had to be included in a Bible Institute. Sunday School pupils were held in the public schools at the time of the Christmas program, but there they sang carols and conducted their own meetings."

"(1950) In the spring conscription for the North Korean army began but Christians were not inducted but sent to factories and mines instead."

In China

Rev. John Fleming of Church of Scotland:

"When authorities took over big X (city) Hospital the agreement made provision for cooperation, and a joint supervisory or advisory Board. It never met. Cooperation with a Communist led Government can't work. The C.P. must be supreme."

"Large work in these areas (education, medical work, agricultural services, childrens work, etc.) formerly, but it appeared that authorities not anxious to let Christian Church have much of an opportunity in these lines."

"Christian workers, doctors, nurses, had a hard time and seemed singled out for attack."

"In some cases the Church doesn't want financial aid sent in the present situation, and they are getting along at the moment without it. This strengthens their position as a self-supporting, self-propagating Chinese body. In these circumstances, of course, institutional work is impossible, as the Church cannot afford it.... Synod decided last year that it could not continue to run schools - not just because of economic difficulty. . . The (Christian) Colleges are bound by regulations aimed at carrying out the Government educational policy, about the purpose of which there is no doubt.

From a North China Missionary, Dec. 31, 1950:

"Yesterday's paper carried new orders that all organizations accepting financial help from foreign countries must register with the government and make semi-annual reports of their work and finances. This covers all forms of schools, hospitals and medical work, churches and subsidiary religious organizations, publications, libraries, museums and other cultural organizations. If any of these bodies can show evidence that they have cut off all connections with foreign countries, they may have their registration cancelled as organizations receiving help from abroad.

"The net result of the above means (a) for missionaries, that they must leave if possible, or else go against the advice of the Board and find some means of subsistence on the field. Even so, any connections that they may have with Chinese organizations will clearly handicap the latter in establishing their independence and "cutting off" all connections with foreign countries. (b) For all churches and Christian institutions, it means immediate independence from foreign support, whether they wish it or not, or else going out of business.

"The Vice-Premier is reported as stating that thus the people of China including those who have been receiving foreign help can become independent and finally, completely and lastingly put an end to 'cultural invasion by American imperialism.'"

S - SITUATION OF THEOLOGICAL SEMINARIES AND BIBLE SCHOOLS

In Korea - Rev. H. Voelkel, October 29, 1950 from Pyengyang:

"The Seminary continued until this Spring although a year ago it had to meet the regulations of the Christian League, a government sponsored organization. Only teachers and students who pledged loyalty to the Red Regime could teach and study, and unbelievers were included on the faculty who taught the Communist doctrines. Students (ayear ago 600, but 220 stayed after decree) number about 120. The irony of the compromise is that when the Reds pulled out they took the Seminary teachers with them whose fate is unknown but is doubtless the same as those who refused to compromise and were carried off, death."

In China - Victor Hayward, Nov. 1950:

"Another encouraging factor in the situation is that it has been repeatedly observed that compulsory study of the philosophy of this new age has driven Christian students and others back to a greater interest and thoroughness in studying the Christian faith. Far more, and better, Bible study materials are being put out this year by the Student Christian Movement in China than ever hitherto....

The attendance at Chapel in Cheeloo University is far greater than it ever was previously. Fellowship groups in colleges and schools are also flourishing in many places. Church attendance, too, shows a distinct upward trend, and good preachers nowadays seldom lack for good congregations.

"Perhaps of even greater significance for the future are the larger enrollments, and higher quality of candidates, reported generally from the Theological Seminaries in China. This is a wonderful fact, contrary to what most would have expected."

In East Europe - refer to Communism and the Churches, and Communists Crush Churches. Most theological colleges have been closed, remaining ones are limited, and control is in hands of pro-government Christians. Marxist doctrine is required for all students (usually up-to-date Communist doctrines via Moscow.)

From Communism and the Churches, p.41

"Law concerning Churches, passed by Grand National Assembly on February 24, 1949:

Article 14: Each Church may open, with permission of Minister of Foreign Affairs, secondary or higher theological schools for training of ministers...The organization and programs of these educational institutions are drawn up according to special regulations approved by the Minister of Foreign Affairs... Young people may be sent to study in theological schools abroad only with the permission of the Minister of Foreign Affairs.

Article 20: The education of children and young people and the establishment of youth organizations is under the special care of the State, and is outside the scope of activity of the Churches and their ministers."

T - CHRISTIAN RURAL SERVICE UNIONS

Tungchou, North China Christian Rural Service Union - 1950 Report:

Contacts: Main contacts with Prefectural Office (in charge of 13 counties), Particularly close to Agricultural Department, to which have furnished seeds, White Leghorn chickens and other products for extension. Last week our extension man was called to the office and told that an Agricultural Fair was to be held at Tunghsien on September 25th, that the Prefectural Office is the directing organization and the Union had been appointed Deputy Director.

Training:.... the authorities have sent us two different classes for training in Agriculture. One of these consisted of 120 young men preparing for agricultural extension work in this province.

Taxation: We have 15 acres for agricultural purpose, at first very heavy taxes - put in "rich farmer" class. We protested this assessment and proved our point that we were a service organization, and the taxes were reduced to the same as those of the ordinary farmer.

Registration: (Dr. Reisner reported on Feb. 16, 1951) The NCCRSU in Tungchou was the first Christian organization to be registered as such in the New China.

The Future: (from Hugh Hubbard in Tungchou, Dec. 31, 1950)

"The rural service group I am working with have taken the blow wonderfully (cut off from foreign funds). Suddenly cut off, not having a church membership on which to rely, they are determined that the work must go on at whatever effort and sacrifice. The staff and labor must be cut down to a minimum, but they have resolved that both those who stay and those who leave shall do so for the good of the cause and all will keep in touch with each other and help forward Christian rural service as they are able. Salaries and wages will have to be cut to the bone and all will have to work hard and live frugally to make ends meet. I estimate that roughly with decent crops this year, personnel cut in half and good management, they should be able to get through at least one year."

Note: the Hubbards applied for exit permits around Dec. 15 - and to date (May 21, 1951) have not been granted them.

U - INDIGENOUS, SELF-SUPPORTING MOVEMENTS

1. The Jesus Family: see Missionary Research Library Bulletins #11, 13
see note N.
2. Student Groups: see bottom paragraph of Q
3. Independcent Churches: Hal Leiper, Aug. 1950 - Wang Ming Tao's church in Peking was typical of independent churches in many cities according to the reports of my colleagues. Here, starting first in a store front after a family group and friends had been gathered, and later expanding to a larger store, and then to a rented hall, and finally to a large auditorium and building constructed entirely by members and friends, was one of the most vigorous and "alive" churches in Peking. Many students, teachers, and business men were won to this fellowship which was largely made up of humble folk, the poor and needy as well as small shop-keepers. Many said that the sense of being dependent only on the Lord and on themselves gave them a sense of freedom and enthusiam. Undoubtedly the Pastor-Preacher was the great tower of strength and inspiration here. Many church groups welcomed him as a sound evangelistic preacher. He was chosen to lead an anti-American parade and demonstration in 1951, but refused - for he said that Christ taught only 'love' for one's enemies - and maintained that he would live and die in trying to live faithfully to his Lord. Other pastor gave in to great pressures when asked to do the same in Tientsin.
4. Self-supporting Churches (seen in Manchuria where self-support has been stressed since early days) Letter from Danish Lutheran Mission February, 1951: "The churches gathered as far as possible in private homes or smaller chapels, During the period of land-distribution all families that owned land or houses, (that were rented out or belonged to such families) were plundered of everything and turned to begging. Pastors and other church workers were forced to earn their own living. Later on to our great surprise the church members contributed more than before to their church through free gifts and contributions. Many had lost their love of money - and gave freely - 'in a great trial of affliction the abundance of their deep poverty abounded unto the riches of their liberality' (II Cor. 8:2)." (from Church of Scotland)
"Some churches support pastors as usual, though offerings often given indirectly - in some cases, hens, bees, pigs, goats, etc., offer economic solution. Students in Theological college receive training in these too."
5. Foreign support impossible. Actions of U.S. Government and retaliation by Chinese Government in Dec. 1950 makes it impossible. Statements from Manchuria and from the N.C.C. in Shanghai since have made it clear that no funds are wanted!

V - EUROPEAN COMMUNAL AND FELLOWSHIP CELLS

See E-3

W - DANGER IN ECUMENICAL RELATIONSHIPS

East European Countries' Laws forbid such connections - unless under control of the State. See Communism and the Churches.

Mr. Emmons, U.S. State Department, under Korea desk:

In interview he showed how it was discovered that in North Korea any communications or relations with South Korean churches or Christian organizations were forbidden - and that guilty ones, or those charged guilty, were punishable by death. He also showed how this charge was used to hinder and stop building of churches.

X - DANGER OF OVER - SEAS RELIEF PROJECTS

Anyone who was involved in receiving, distributing, or aiding in the administration of foreign relief - clothes, food, medicine, agricultural supplies, etc. - was among the first to be suspected and persecuted by the authorities. Reports from China and Korea repeatedly show this to be true.

Y - MARXIST CHRISTIANS, COOPERATORS, AND CHRISTIAN SOCIAL RESPONSIBILITY

In China - Y.T. Wu

In Korea - Kang Yang Ook

1. In Hungary, Dr. Hromadka, who as a member of the Central Action Committee participated in the "tightening" of a police state and in the trial and persecution of enemies of the State.
In China - Dr. T.C. Chao
2. The problem is multiplied by the fervor of "reactionary" leaders in Church and State!

APPENDIX - I

List of Sources

Letters Sent

A - Missionaries in or from Communist Areas

China: Dr. Stanly Smith
Rev. Charles West
Miss Elsa Logan
Rev. John Fleming, Ch. of Scotland
Rev. Bruce Copland
Rev. Victor Hayward
Rev. James Crothers
Mrs. Grace Yuan Shu

Korea: Chaplain H. Voelkel
Rev. Harry Hill
Rev. Francis Kinsler
Rev. Archibald Campbell
Dr. Horace Underwood
Rev. John Underwood
Chaplain Wm. E. Shaw
Mr. James Phillips
Rev. J. C. F. Robertson
Rev. Robins Strong

B - Secretaries and Church leaders:

Dr. Edwin E. Walline
Dr. Lloyd Kuland
Dr. Rowland Cross
Dr. Y. Y. Tsu
Dr. J. W. C. Dougall, Edinburgh
Secretary of the Irish Presbyterian F. M. Committee
Bishop Axel Malmstrom, Danish Missionary Council

Europe: Dr. Paul Anderson
Dr. Robert Tobias
Dr. Paul Abrecht
Dr. John Mackay
Dr. Elmer Homrighausen
Dr. Adolph Keller
Rev. Ernest LeFevre

Persons Interviewed and Consulted

Dr. Paul Anderson
Dr. Searle Bates
Dr. H. S. Leiper
Dr. John C. Smith
Dr. William Wysham
Rev. Ted Romig

Mrs. Paul Super
Dr. Stanley Smith
Mr. Kao Tien Hsi
Dr. Ting (Tientsin)
Dr. Ransom (I.M.C.)
Rev. Ira Holland
Dr. Randolph Sailer

U.S. State Department
Mr. Arthur Emmons
Mr. Kenneth Landon
Mr. Sneider
Mr. Clubb

LETTERS READ

Three packets of letters collected by C. C. West from missionaries and nationals in China covering experiences of over ten denominations, four colleges, middle schools hospitals, Y.M.C.A., Y.W.C.A., N.C.C., and independent church groups.

Replies to letters and questionnaires

Dr. Lloyd Ruland's (China) "Communism" files

Dr. John Reisner's files on Christian Rural Service Unions in China

Letters from Yenching University

PAMPHLETS AND BOOKS

World Council Studies on Christianity and Communism

Christian Witness and Communist Society

Facts and Ideals in Communist China

Christianity and Communism: Findings of Cairo Group

The Church's Freedom and Its Responsibility in Eastern Europe
and in the Western Orbit

Recent F.M.C. Bulletins on China

Barron and Waddams "Communism and the Churches"

"Report From Korea" - Robbins Strong

Missionary Research Library Bulletins #11, 13

Presbyterian Life - Korean Issue

Christian Century - recent China, Korea articles

The New Republic - articles on Communist China

Reports of the United Board for Christian Colleges

R.E.F. Bulletin - October 1950 - Shanghai

"The Church" - October-November, 1950 (C.C.C. in China)

Postwar Changes In The Problems of Religious Liberty - Dr. Searle Bates
(recently completed and not yet published)

